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Memoirs: an Unpublished Work.

J.B.
1792.

very rare. Mr. Atterbury bought this copy at Bonhams Sale for £4. 19. 0.

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262 DALRYMPLE'S (Sir D.—*Lord Hailes*) Tracts relative to the History of Scotland, 4to. *h. b. russia*, 10s 6d *Edin.* 1800
One of these Tracts was rigidly suppressed. The present is enriched with numerous MS. notes transcribed from those written by the late Lord Woodhouselee.

262 DALRYMPLE'S (Sir D.) *Memorials and Letters relating to*

4553 HAILES (LORD) Historical Memorials concerning the Provincial Councils of the Scottish Clergy, from the earliest accounts to the Reformation, *Edinb.* 1769.—Canons of the Church of Scotland, drawn up in the Provincial Councils held at Perth, A.D. 1242 and A.D. 1269, *ib.* 1769.—Examination of some Arguments for the High Antiquity of Regiam Majestatem; and an Enquiry into the Authenticity of Leges Malcolmi, *ib.* 1769.—The Additional Case of Elizabeth claiming the Title and Dignity of Countess of Sutherland, by her Guardians, (*which was decided in her favour*) with pedigree, 1770, in 1 vol. 4to. *neat, very scarce, 2l. 12s. 6d.*

1769-70

** The last article contains much valuable matter, illustrative of this noble family and its estates from a very early period.

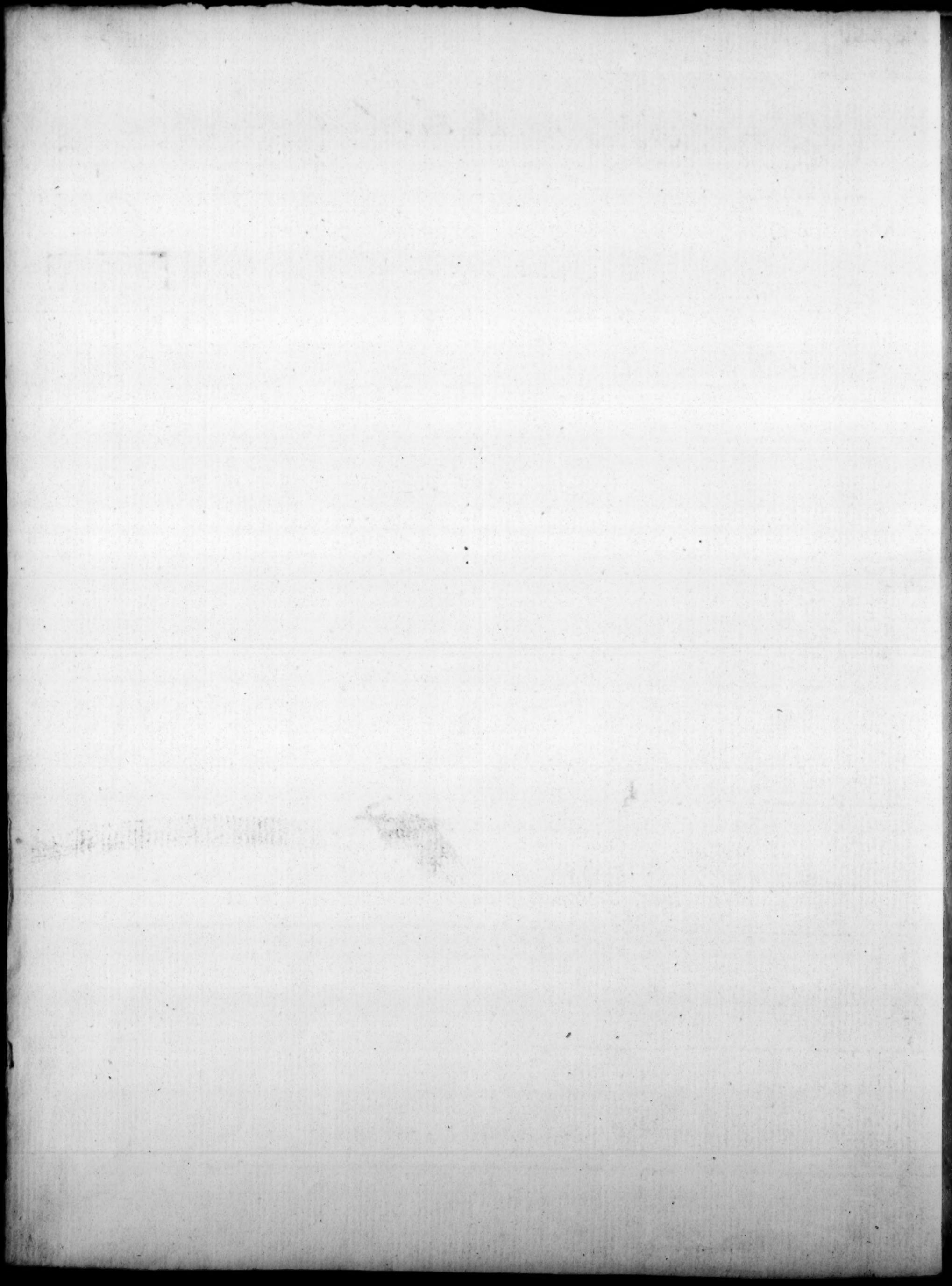
4554 Hailes.—*Lactantius de Justitia, accurante D. Dalrymple, de Hailes, 12mo. neat, 5s.* — *Edinburgi, 1777*

4555 Hailes (Lord) Sketch of the Life of John Barclay, Author of Argenis, Sketch of the Life of Mark Alexander Boyd, Sketch of the Life of John Hamilton, a Secular Priest, Life of George Lesley, Sketch of the Life of Dr. Duncan Liddel, of Aberdeen, *portrait*, Sketch of the Life of Sir James Ramsay, *portrait*, Sketch of the Life of John Law, of Lauriston, all by Sir David Dalrymple, afterwards Lord Hailes, 1790-1.—Account of the Life and Opinions of Archibald, Earl of Kellie, by George Gleig, 1797, in one vol. 4to. *h. b. neat, very scarce, 2l. 2s.* — 1790-7

** The whole of the above interesting memoirs were privately printed, and a very limited number printed for the author's friends.

4556 Hailes (Lord) Tracts, relative to the History and Antiquities of Scotland, *Edin.* 1800.—Catalogue of the Lords of Sessions, from the Institution of the College of Justice, in the year 1532, with Notes, *Edin.* 1798.—Private Correspondence of Dr. Francis Atterbury, Bp. of Rochester, and his Friends, *plate*, 1768.—Canons of the Church of Scotland, drawn up in the Provincial Councils, held at Perth, *Edin.* 1769.—Historical Memorials concerning the Provincial Councils of the Scottish Clergy, from the earliest accounts to the æra of the Reformation, by Sir David Dalrymple, *Edin.* 1769.—Examination of some of the Arguments for the High Antiquity of Regium Majestatem, and an Enquiry into the Authenticity of Leges Malcolmia, by Sir David Dalrymple, *Edin.* 1769, in 1 vol. 4to. *fine copies, very rare, h. b. russia, 1l. 8s.*

1800







Painted by Sartor

Engraved by D. Beau

The Hon^{ble} Lord Hawke

Sir DAVID DALRYMPLE, Baronet,

(Lord *Hailes*)

One of the Lords of Session in Scotland.

Possessing a Memory, stored with the Retrospect of History ; and a Heart, overflowing with Sensibility, softened by Domestick, and Sedentary Life; He was unable to bear the Shock, produced by the melancholy Catastrophe befallen Individuals, and the Symptoms of returning Barbarism in Europe, which Events in the past year proclaim !

In this impaired State of Health, a conscientious discharge of his duty as a Judge, exposed him to get cold, which produced a fever, and, on the 29th November, 1792, put an end to the Life of a truely honest Man ! with few foibles of his own, he was indulgent to Those of other Men, except where they countenanced Immorality and Profaneness: distinguished as a Scholar, his Writings were ever directed to promote the Interest of Religion and Virtue: in social life, convivial and full of pleasantry ; without approaching to Intemperance, or inclining to be satyrical : Never assuming more share in conversation, than his Auditors were fully disposed to promote, from the entertainment and information it afforded them : to his Family a Parent, in affectionate tenderness, and a Friend in comfort: In *Faith* and in *practice*, truely a *Christian*: Leaving, alas ! few such Men behind ! He is gone unto God ! whom he fervently adored ! and whom he zealously served, by unaffected benevolence, and charity to his fellow-creatures.



BIOGRAPHIA SCOTICA,

O R

AN ATTEMPT TOWARDS

An H I S T O R Y

OF THE

L I V E S AND W R I T I N G S

O F

Eminent Men of SCOTLAND.

By Sir DAVID DALRYMPLE, Lord HAILES.

L O N D O N, M,DCC,XC.

BIOGRAPHIA COTLADA

JO

AGATHA MORTON

YOUTH AND LIFE

EDITION

LIVES AND WRITINGS

JO

HIGHLIGHTS OF COTLAND.



BY DAVID DALRYMPLE, FOUNDER

LONDON MDCCXCV

S K E T C H

Of the LIFE of

J O H N [B A R C L A Y],
A U T H O R O F A R G E N I S.

BARCLAY, [John], the son of William Barclay and Anne de Malleville, was born at Pontamousson in Lorraine, on the 28th of January 1582 (*a*).

He was educated at the College of the Jesuits in Pontamousson; and, when only nineteen years old, he published notes on the *Thebais* of Statius (*b*).

The Jesuits remarked his genius for literature, and attempted to win him to their order. William Barclay looked on that attempt as a breach of trust. Hence there arose a quarrel between him and the Jesuits, who at that time were in high credit with the Duke of Lorraine. He quitted Lorraine in disgust, and conducted his son to London (*c*). This was in the year 1603, just after the accession of his native sovereign to the English throne.

1604. Young Barclay presented to the King a Poetical Panegyric, as a New-year's gift (*d*); and, soon after, dedicated to him the first part of the Latin satire, intitled, *Euphormion* (*e*). “I had no sooner left school,” says Barclay, “than the juvenile desire of fame incited me to attack the whole world, rather with

(*a*) *Portrait*,
prefixed to
Argenis.

(*b*) *Bayle*,
Dict. i. 468.
edit. i. Not. *

(*c*) *J. Nicii Erythræi Pinacothec.* iii.
p. 619. edit.
Lips.

(*d*) *Delit.*
Poet. Scot. i.
83.

(*e*) *Euphorm.*
part i. De-
dic. edit. Elz.

" a view of promoting my own reputation, than of dishonouring individuals;" a confession equally candid and singular! but which ought to have been made before he had learnt that his satires disgusted the public (f).

(f) *Euphorm.*
Apolog. in
init.

In the dedication of *Euphormion*, Barclay intimated his wish to enter into the service of King James, and professed himself alike ready in that service, "to convert his sword into a pen, or his pen into a sword;" (g) [five ensem in stylos dividi, five stylos in gladium porrigi jubes, præsto sum]. To excell was his ruling passion; and youthful self-sufficiency led him to hope that he might excell in every department: but his flatteries, and even his confidence, a still better title to the favour of princes, availed not. William Barclay was conscientiously attached to the church of Rome; and his son professed the religion of his forefathers. In those days a pension bestowed on a *Scottish Papist* would have been numbered amongst the national grievances; and the vulgar would not have distinguished between favour shewn to genius or learning, and partiality for the opinions of the person favoured. Hence, it should seem, young Barclay lost hopes of any establishment in England.

(h) *Menage,*
Remarques
sur la vie
d'Ayrault.
p. 228.

1604. William Barclay passed over into France with his son, and was chosen Professor of Civil Law in the university of Angers. It is said that John attended the lectures of his father (h): And, indeed, it appears from many passages in his works, that he was conversant in that science which his father taught.

(i) *Delit.*
Poet. Scot. i.
107.

1605. Allured by some proffers of countenance and advancement, John Barclay returned to England, and abode in that country for a year (i).

1606. William Barclay died: John removed to Paris, married Louisa Debonnaire, and soon after settled with his family at London. He there published the second part of his *Euphormion*, dedicating it to that able and unpopular minister, the Earl of Salisbury.

lisbury. The dedication begins thus: “ Nihil mihi debes, sed
“ virtuti tuæ, inclyte heros, quod hic liber honori tuo datur :
“ neminem oportuit omitti in publico questu, et qui in vitia
“ non patebas, saltem nimiæ virtutis debuisti accusari,” (k). It was
strange language to utter in England, that the Earl of Salisbury
lay not open to any charge whatever; but that, on the contrary,
he ought to be accused of too much virtue. The same writer, who
could discover no faults in Salisbury, aimed the shafts of his ri-
dicule at Sulli!

(k) *Euphorm.*
part. ii. De-
dic.

Perhaps it was to conciliate favour with King James, that Barclay, in the second part of *Euphormion*, satirized tobacco and the puritans, (l).

(l) *Euphorm.*
part. ii. 284.
297.

In this year he also published a brief narrative of the gunpowder-plot, which he had composed a few weeks after the discovery of that treason. Its title is, “ Series patefacti divinitus
“ parricidii contra Maximum Regem regnumque Britanniæ co-
“ gitati et instructi.” It is hard to say what could have induced him to with-hold this narrative from the public, while the events which it relates were peculiarly interesting from their strange nature; and then, after so long an interval, to send it abroad without the addition of a single circumstance that was not already known throughout Europe.

1609. During the course of three years residence in England, Barclay received no token of the Royal liberality. Sunk in indigence, he only wished to be indemnified for his English journeys, and to have his charges defrayed into France. At length, he was relieved from those urgent distresses by his patron Salisbury.

Of these circumstances, so familiar and so discouraging to men of letters, we are informed by some allegorical and obscure verses written by Barclay at that sad season, (m).

(m) *Delit.*
Poet. Scot. v.
93.—100.

Never did dependent offer incense more liberally to a patron than he did; for example, he admits, that Burleigh was a wife

man;

man ; but he adds, "that the wisdom of Burleigh bore the like proportion to that of his son, as the waters of the Thames do to the Ocean." (n).

(n) *Delit. Poet. Scot.*
i. 104.

1610. He published his *Apology for Euphormion*. The severity of a satire that had excited enemies against him in every quarter of Europe, required some excuse, or conciliatory palliative.

In this year, he also published the famous work of his father, intitled, "De Potestate Papæ, et quatenus in reges et principes jus et imperium habet." Concerning this work a learned person of the Romish communion says, "William Barclay proves, with great judgement and erudition, that the Pope has no power, direct or indirect, over Sovereigns in temporals ; and he shews, that they who allow to him any such power, whatever they may intend, do a very great prejudice to the Roman-Catholic religion. John Mair [or Major], a Scottish writer, who is not so much known and esteemed as he deserves, had written very well to the same purpose an hundred years before."

1612. That work having been attacked by Cardinal Bellarmin, Barclay published a treatise under the following title, "Iohannis Barclaii *Pietas*, sive publicæ pro Regibus ac Principibus, et privatæ pro Gulielmo Barclaio Parente Vindiciæ, adversus Roberti, S. E. R. Cardinalis Bellarmini Tractatum, de Potestate Summi Pontificis in rebus temporalibus." Paris. 4to. pp. 798.

1614. He published *Icon animarum*, perhaps the best, although not the most renowned of his compositions. It is a delineation of the genius and manners of the European nations, with remarks, moral and philosophical, on the various tempers of men.

(o) See Bayle,
Dict. i. 469.

1615. Invited, as it is said, by Pope Paul V. (o), Barclay determined to fix his residence under the immediate power of a Pontiff whose political conduct he had reprobated, and of a

court

court whose maxims he had censured with extraordinary freedom. About the end of that year he quitted England (*p*), but not clandestinely, as his enemies reported (*q*); and having hastily passed through France, he settled at Rome with his family, in the beginning of the year 1616.

In the *Parænesis*, or, “Exhortation to the Sectaries,” Barclay mentions two reasons which induced him to quit England, and take up his abode in Italy. His first was, lest his children, by remaining in England, should have been perverted from the faith. But he could have obviated that danger, by removing into France, in which country he had for friends Du Vair *, and Peiresc, (*r*). His second reason was more singular: he perceived that his *Pietas* (or Vindication of his father) was pleasing to heretics, and that it disgusted many persons of the Romish communion. He repented of having written it; he *then* found that it contained erroneous propositions, and he wished to settle in Italy, that he might have leisure and freedom to refute them.

1617. He published, “Johannis Barclaii Parænesis ad Sectarios “Libri ii.” Rom. 8vo. pp. 416. It is probable that by this Exhortation to the Sectaries he meant to give evidence of his own orthodoxy, and to atone for the liberties, almost heretical, which he had taken, as well with the Papal court, as with its most faithful adherents. But that court, which had Cardinal Bellarmin for its champion, required not the feeble and suspicious aid of the author of *Euphormion*.

Although Barclay found much civility at Rome, yet it does not appear that he obtained any emolument. Incumbered with a wife and family, and having a spirit above his fortune, he was left at full leisure to pursue his literary studies. It was at that

(*p*) *Baltazar de Vias, Charitum Libri tres.*
P. 294. 295.
(*q*) *Parænesis, præfat.*

(*r*) *De Vias, Charit. i. 24.*

* Guillaume du Vair, President of the Parliament of Provence, afterwards Keeper of the Great Seals, and, at last, Bishop of Lisieux.

man ; but he adds, "that the wisdom of Burleigh bore the like proportion to that of his son, as the waters of the Thames do to the Ocean." (n).

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time that he composed his Latin Romance, called *Argénis*. He employed his vacant hours in the cultivating of a flower-garden. Rossi [or Erythræus] relates, in the turgid Italian style, that Barclay cared not for those bulbous roots which produce flowers of a sweet scent; and that he cultivated such as produced flowers void of smell, but having variety of colours. Hence we may conclude, that he was amongst the first of those who were infected with that strange disease, a passion for tulips, which soon after overspread Europe, and is still remembered under the name of the *Tulipo-mania*. Barclay had it to that excess, that he placed two mastiffs, as centinels, on his garden; and, rather than abandon his favourite flowers, chose to continue his residence in an ill-aired and unwholesome habitation, (s.)

(s) *Ph. Tomafini* Illust. vir. vita, p. 189. *J. N. Erythræi*, Pinacothec, iii. 624.
(t) *Tomafini*, ib. p. 190.
(u) *Euphorm.* i. 75.
(v) *Gaffendi*, vita Peiresc, p. 188.—190.

(w) *J. N. Erythræi*, Pinacoth. iii. 81. *Tomafini*, p. 190.

1621. Barclay died at Rome, on the 12th of August, (t), aged 39. It seems that he died of the stone, a disease for which, in his *Euphormion*, he had vainly pronounced the plant *Golden Rod* to be a specific, (u). At that time, his friend M. de Peiresc * was engaged in superintending the publication of *Argénis* at Paris, (v). He was buried in the church of St Onuphrius. His widow erected a monument for him, with his bust in marble, at the church of St Laurence, on the road to Tivoli: but she caused the bust to be removed as soon as she learnt that Cardinal Francis Barbarini had, in the same place, erected a monument altogether similar, in honour of his preceptor *Bernardus Gulielmus a monte Sancti Sabini*. “ My husband, (said that high-spirited lady), was a man of birth, and one famous in the literary world; and I will not suffer him to remain on a level with a base and obscure pedagogue,” (w). The inscription on the monument of Barclay was erased: but by whom, or on

* Nicolas Claud Fabri, Seigneur de Peiresc, Counsellor of the Parliament of Provence, a learned man, and a generous protector of the learned.

what account, it is not certainly known. Paulus Freherus, a German compiler, ascribes this to the malevolence of the Jesuits, who, indeed, had no great cause to be studious of preserving the memory of Barclay, (x). But Tomasini says, that he heard, from undoubted authority, that the only cause for effacing the inscription was, that the widow of Barclay proposed to erect a more sumptuous monument for him in another place, (y). This, however, has much the air of an affected pretence: for why disfigure one monument, because another, more sumptuous, might be erected hereafter?

Barclay left in manuscript, a History of the Conquest of Jerusalem by the Franks, [*de Bello Sacro*], and some fragments of a History of Europe, (z).

Rossi mentions his having seen a tract written by Barclay, in which he condemned the defection of *M. Ant. de Dominis*, Archbishop of Spalato, and foretold the disasters that afterwards befel that famous adventurer, (a).

Barclay had two sons; one born in England, and the other at Rome, (b). He had also a daughter, born in 1615, (c). *Mathaeus Barberini*, Pope under the name of Urban VIII. is said to have conferred a lucrative benefice on William, the eldest, (d). Menage saw one of the sons at Paris with his mother, in 1652. He mentions a Latin Elegy of his writing, but treats his literary abilities with much contempt, (e).

Some very indecent descriptions in Euphormion lead us to form an unfavourable conjecture as to the manners of Barclay. There is, however, no proof that he was a loose man; and, indeed, it is probable that he wrote loosely, because Petronius, whom he had chosen for his model in satire, affected that style. Barclay entered into the married state at a very early period of life; and he appears to have continued the fond husband

(x) *P. Freheri*, *Theatr.*
p. 1515.

(y) *Tomasini*,
p. 190.

(z) *P. Freheri*, ut supr.

(a) *J. N. Erythraei*, *Pianoth.* iii.
622.

(b) *Delit.*
Poet. Scot. i.
136.

(c) *De Vias,*
Charitum,
p. 293.

(d) *J. N. Erythraei*, *Pianoth.* iii.
623.

(e) *Menage*,
Remarques
sur la vie
d'Ayrault,
p. 232.

of his *Aloysia*: in that pleasing poem, intitled, *Vota Modesta*, he says,

(f) *Delit.*
Poet. Scot. i.
129.

“ Sint hilares mensæ, nulli sine conjugè risus,” (f).

(g) *Delit.*
Poet. Scot. i.
136.

And again, in his *Imago Aloysie*, he introduces her thus speaking,

“ Nulla maritarum plus me dilecta marito,

“ Plusque suum coluit nulla marita virum.” (g).

(h) *Delit.*
Poet. Scot. i.
107.

An amiable strain of filial affection runs through the poem addressed to his father, (h).

There is a presumption, at least, that he, who was a good son, and a good husband, was also a virtuous man in other respects; and if there had been any remarkable blemish in the morals of Barclay, some one of his numerous and virulent adversaries would have pointed it out.

(i) *De Vias,*
Charit. i. 24.

It must be owned, that he suffered much from the excessive jealousy of his wife. In mentioning this circumstance, unknown to his former Biographers, I do not mean any reflection on his character. He informed his friend Baltazar de Vias of this domestic misfortune; and de Vias, in return for his confidence, sent him an ingenious copy of verses, intitled, “ Johanni Barclaio

“ de Aloisæ Debonaræ conjugis zelotypia,” (i).

De Vias confesses that

“ Junonem, res est tristis, habere domi.”

But he ascribes the jealousy of Louisa Debonaire to her affection:

“ Est illi causa timoris amor.”

And he ingenuously confesses that he had met with the like at home.

The

The Italian zealots branded the author of *Euphormion* with the title of *Apostate*. Erythræus says, that it was the opinion of all the Roman Catholics in England, that Barclay assisted King James in the composing of a work called “ Funiculus triplex et Cuniculus triplex,” (k). I know nothing of any such work of King James. It is probable that Erythræus meant to speak of the King’s Apology, which has this fantastical title, “ Triplici nodo, Triplex cuneus, sive Apologia pro Juramento fidelitatis,” &c. And had Erythræus been master of the subject, he would have known that the Apology was composed in the English language; and that Dr James Montague, Bishop of Winchester, translated it into Latin in a style very different from that of Barclay.

There is a treatise with the title “ Funiculus triplex et Cuniculus triplex :” but, if I mistake not, it was written by one Anderton, an English Roman Catholic, (l).

There seems no reason for supposing that Barclay ever abandoned the tenets in which he had been instructed by his father.

He himself says,

“ Hoc mihi sit sanctum quicquid coluere parentes, Et damnare meos mens mea nolit avos,” (m).

It is true that, before he began to breathe the air of the Vatican, he boldly exposed the incroachments of the Papal See, and blamed the donations that had been lavishly made on monasteries, as superstitious in their origin, and hurtful in their consequences. But many Roman Catholics, of unquestionable zeal for their church, have treated of those subjects with no less freedom than Barclay did.

In a word, he appears to have been attached to the *Church*, although not to the *Court*, of Rome. The distinction was well understood in those days; and it was a distinction of which the

(k) *Erythræi*,
Pinacoth. iii.
621.

(l) *Placcius*,
Theatr. A-
nonym. i.
N° 2011.

(m) *Delit.*
Poet. Scot. i.
120.

Protestants might have made excellent use, had their sagacity equalled their zeal, or had their internal quarrels allowed them leisure to take advantage of the quarrels amongst their adversaries.

Barclay gave a signal proof of his sincerity in the Romish faith, by chusing Rome for his place of residence, at a time when Papal pretensions were high, and powerfully supported.

The most exceptionable circumstance in the character of Barclay is his adulation, bestowed indiscriminately on all from whom he had either received, or expected to receive, favours.

In his retired moments, he seems to have regreted this: it extorted from him these feeling lines:

(n) -*Delit.
Poet. Scot. i.
320.*

“ Non me divitibus *mentiri* cogat egestas,

“ Laudibus et mistis inferuisse preces,” (n).

Nevertheless, in Argénis, his last work, he resumed his ancient practice, and scattered praises where-ever he looked to reap advantage.

Thus much, however, must be admitted, that he was equally lavish in encomiums on himself, as on his patrons. What shall we say of a versifier, who, at the age of twenty-five, solemnly denounces oblivion to Britain, unless her memory should be preserved to future ages by him and his compeers!

“ Igneus Eoā qua se Pater exercit arce,

“ Quaque facem condit nocturnis fessus in undis

“ Vestrū fama tulit longè decus, omnia laudes

“ Implērunt vestræ; cœli quoque sidera pulsant;

“ Ille tamen periturus honos ævoque senescet,

“ Cum vos rapti oculis, et erunt sua regna futuris.

“ Sic alii miciere prius, quorum ardua virtus

“ Tandem passa situm est, et nomina rara supersunt:

“ Solas

"Solas vita manet quibus indulserit cicutæ
"Pastorum insignes, quales mihi tradit Apollo," (o).

(o) *Delit.*
Poet. Scot. i.
100.

With such lofty thoughts of his own abilities and importance, Barclay had a natural propensity to satire. But indigence constrained him to become a panegyrist. Let learned men, if secure in independency, steer wide of that rock on which Barclay was impelled; and if they are poor, as Barclay was, let them commiserate him, without following his example.

It now remains to make some observations on the various works of Barclay.

His style in heroic poetry, like that of most of his contemporaries, appears to have been formed after the faulty models of Statius and Claudian. In it, pomp of words is preferred to nervous simplicity, and trite sentiments are concealed under gaudy language.

The verses that he composed on Margaret de Valois, the frail and ill-fated wife of Henry IV. of France, are well known. They have been often published as a specimen of his poetry, in a collection familiar to every school-boy, (p).

The exordium is elegant,

(p) *Epigr.*
Select. in u-
fum Scholæ
Etonensis.

"O Patria, O arces, O dulcia tecta parentum,
"Unde avus, unde pater, tres unde ex ordine fratres
"Sceptra tulere mei, mene O agnoscitis arces!"

Thus translated,

"O natal land, O towers, O sweet abode,
"From whence my grandfire, whence my father sprung,
"And three dear brothers, who successive sway'd
"The sceptre, say, do ye remember me!"

There

There follows much raving of declamation, and the conclusion is utterly absurd.

(q) *Euphorm.*
ii. 220.

————— “ Ne credite vivam.
 “ Jamdudum perii, jamdudum extincta supersum,
 “ Et vivo et morior toties. Me funere longo
 “ Nempe mori decuit, quæ tot per saecula clarum
 “ Induco tumulo suprema Valezia nomen,” (q).

Thus paraphrased, after the manner of the original :

————— “ Think not that I live.
 “ Of yore I died, and dead, I still survive ;
 “ And now, O sad vicissitude, I die,
 “ And now I live again.—’Twas fit that I,
 “ Poor remnant of the fam’d Valeian line,
 “ Should waste in imperceptible decline,
 “ Then, midst my fathers claim the destin’d room,
 “ And fix the last memorial on their tomb.”

Barclay excelled in hyperbole. He says, that in Britain there are no waste grounds.

(r) *Delit.*
Poet. Scot. i.
86.

————— “ Nulla arva vacant, nulla avia,” (r).

Of the British navy, at the accession of King James, he thus speaks :

(s) *Delit.*
Poet. Scot. i.
87.

————— “ Vix pupibus æquor
 “ Sufficit, et totos consumunt carbasa ventos,” (s).

As the ships of Britain were so numerous that they could hardly find sea-room, and as their sails exhausted all the winds that could fill them, we need not wonder at the apprehensions of *Nature*,

ture, lest the British should form a wooden bridge across the Atlantic, and so to Terra Australis incognita.

“ Jamque novos fines, ratibus jam littora jungi,
“ Jam pontem Natura timet,” (t).

(t) *Delit.*
Poet. Scot. i.
114.

King James lay sick. This exceedingly alarmed Barclay, who declared, that if the King died,

“ Fas, leges, raptosque deos nox obruet una.”

This is too extravagant to admit of criticism.

It was singularly dutiful in Barclay, to wish that his parents might equal the phœnix in longevity, (u). His loyalty, however, conceived a wish still bolder: He prayed, that King James and his son Prince Henry might be immortal; and reign, in conjunction, over Britain for time evermore.

(u) *Ib. 108.*

— “ Aut, si mortalia tangunt
“ Vota deos, terras habeas, terrasque perennis
“ Cum genitore colas, nunquamque hæc sceptræ relinquas,” (v).

(v) *Ib. 93.*

To give one example more:—Charles I. while a boy, had some infirmity in his legs. A plain man would have ascribed this to the rickets, or to some other of the distempers to which children are liable. But, according to Barclay, there was a conspiracy formed, in order to debilitate the heir-apparent. Of this the poet received undoubted information from one of the *Destinies*. It seems, that the chief conspirators were, *Frenzy*, *Unrighteousness*, *Horror*, the *Furies*, and *Death* herself.

“ Et Rabies, pallensque Nefas, et lividus Horror,
“ Et Diræ, et Mortis non unquam explebile pectus,” (w).

(w) *Ib. 82.*

Ought all this to be excused as poetical fiction? Certainly; if poets have licence to utter whatever extravagancies they will; but, in works of imagination, as well as in matters more momentous, there is a distinction between *liberty* and *licence*.

The elegiacal verses of Barclay deserve more applause than his high-founding heroics; for the nature of that measure, and its regularly returning *cæsura*, curbed his imagination, and withheld it from wild excursions.

His elegy, intitled *Vota Modesta*, has merit; and the verses *De Augusto* relate ingeniously an accident said to have befallen Henry IV. of France in the course of his amours.

It was in poetical satire that Barclay excelled. His epigram *ad Camellæ matrem*, although diffuse, is exceedingly poignant.

“ O formâ meliore quâm Camellæ
 “ Matrem oportuit, O misella mater,
 “ [Unde, O, unde habet hunc Camella nasum,
 “ Frontem, pectora, dexteram, capillos?
 “ Cum de te nihil hæc gerat Camella,
 “ Et vultu propé te neget parentem,
 “ Cum sis pulchra, nitens, décore plena],
 “ Si potes meminisse, dic precanti
 “ Quis fedus genuit pater Camella ?” (x).

(x) *Delit.*
Poet. Scot. i.
 130.

If *misella*, in the second line, be changed into *decora*, the five verses within crotchetts may be omitted, without any detriment to the sense or point of the epigram.

His Iambics, beginning,

(y) *Ib. 120.*

“ Beata, quondam Principis luxus, Napé, (y)

are spirited, and flow in the bitterest strains of satire. They relate to a quarrel that is said to have happened between two court ladies in the reign of Henry IV. of France.

The

The following paraphrase will serve to convey some notion of the original to an unlearned reader.

Napé was once a King's delight,
And shar'd his counsels and his bed,
But soon as youthful bloom took flight,
To Chloe's charms her lover fled.

Bereav'd of honour, influence, trust,
The sport of jilts, the prude's reproach,
Napé resolv'd, low in the dust
To lay her envied rival's coach.

Thus Amazonian dames of old,
Their foe discover'd from afar,
Rode on with flaming falchions bold,
And mow'd the thickest ranks of war.

Along the streets as Napé roll'd,
The fatal carriage she descry'd,
With gaudy colours deck'd and gold,
In all the pomp of wanton pride.

"Drive on," fierce Napé gave the cry,
Rage for a while restrain'd her tongue,
"And whelm yon painted harlotry
"Amidst the dirt from whence she sprung."

"Drive on."—Her coachman lock'd his wheel,
And Chloe's coachman lash'd and swore,
Enrag'd at every lash to feel
The carriages entangl'd more.

Down leapt the furious dames ;—the crowd
Receding, form'd a circle near ;
They rail'd in strains so foul and loud,
That cinder-wENCHES blush'd to hear,

To Chloe's cheeks, to Napé's nose,
 The talons of her rival flew ;
 They cuff'd, until alternate blows
 Their snowy shoulders turn'd to blue.

Their horses kick'd, their lacqueys fought,
 Their hand-maids in the contest shar'd :
 To Rome no Edile ever brought
 His gladiators better pair'd.

The combatants so firmly stood,
 Equal in prowess as in fame,
 That now of chaste untainted blood
 No drop remains in either dame.

The composition of *Euphormion* is very unequal. Many of the stories in that work are puerile, indecent, and ill told : but, on the other hand, the narrative of the ghosts at Lyons (z) is attended with circumstances of horror sufficient to agitate the minds of the credulous, and even to excite some emotion in the stoutest heart.

(z) *Euphorm.*
i. 36.—41.

The description of the inelegant hospitality and vain ceremonies at the court of Albert and Isabella, in the Low Countries, is lively, although somewhat extravagant ; and the manner in which that Archduke was wont to enter the bed-chamber of his Infanta, [ætat. 46], is exceedingly ludicrous. “ He had no clothing on “ save a linen-garment. In the one hand he held a silver jor- “ den together with a lighted taper ; in the other, a golden key “ and a sword,” &c. [“ Erat enim linea solūm veste instructus, “ manuque illâ matulam argenteam ac facem, hac clavem au- “ ream gladiumque gestabat. His ille ornamentiis insignis ac- “ cessit ad torum, et *Domina*, inquit, ad *imperium tuum veni*,”] (a).

(a) *Euphorm.*
i. 74. 86.

Henry IV. of France [*Protagon*] is cruelly satirized by Barclay. Born under the dominion of the family of Guise, and educated

educated by the Jesuits, Barclay appears to have imbibed early prejudices against that Prince, and to have taken pleasure in descanting on the weak and exceptionable parts of his character, (b).

Sulli [*Doromifus*], as well as his sovereign, fell under the petulant lash of Barclay; and it must be confessed, that the imaginary audience given by that minister is humorously related, (c).

The account of the private life of the Emperor Rodolphus, and of the ceremonies of a grand German supper, are not the least entertaining parts of *Euphormion*, (d).

But *that* which, for poignancy of satire, and a happy selection of familiar incidents, exceeds every other passage in *Euphormion*, is the description of what passed at the house of the Puritanical clergyman, (e). There is nothing in Cervantes or Fielding more strongly coloured. It may not be unfit to observe, that Barclay, while openly attacking the Puritans, aims an ambiguous stroke at the first reformers, and covertly satirizes the married clergy. The compilers of the *Index Expurgatorius* were so little sensible of this, that they gave orders for mutilating the narrative, (f).

In *Euphormion* the Jesuits are too often and too abruptly introduced. Family resentments, and personal causes of quarrel, obviously conducted the pen of Barclay in his strictures on those Fathers.

The Apology for Euphormion is embarrassed. It is neither a defence nor a recantation; for the author wished to gain the favour of the enemies whom he had made to himself, and yet would not altogether abandon a darling work.

He judiciously took advantage of the folly or malevolence of his critics, who applied a wrong key to some stories in *Euphormion*, and ascribed meanings to him that, in all probability, he never meant.

(b) *Euphorm.*
i. passim.

(c) *Euphorm.*
ii. 215.

(d) *Ib.* 276.
—289.

(e) *Ib.* 289.—
297.

(f) *Index Ex-*
purg. Madrid,
fol. v. *J. Bar-*
claius.

With regard to passages of which the meaning could not be misunderstood, he followed another course. Thus, admitting that he had ridiculed the Archduke Albert and his consort Isabella, he says, "Now, since I must speak *seriously*, I declare, that I hold them to be more illustrious for their virtues, than on account of their high birth and power," (g).

(g) *Apol. Euphorm.*
p. 336.

It was said in *Euphormion*, That Philip II. of Spain consulted his confessor, "Whether faith ought to be kept with his heretical subjects?" and that he received an answer in the negative." And this expression was much censured. Barclay made answer, That "he had said nothing *in his own name* against Philip II.;" as if *he* had not devised the scenes of a tragedy which he supposes to have been the work of some unknown person! (b).

(b) *Euphorm.*
p. 234.—240.
Apol. Euphorm. 337.

His Apology with respect to the Emperor Rodolphus shews to what extremities this unhappy satirist was reduced. "The Emperor," said he, "is dead; my words will not be heard in his sepulchre, and his *manes* are not solicitous about earthly things," (i).

(i) *Apol. Euphorm.* 337.

According to Barclay, in *Euphormion*, the Germans were dull, very formal, and much addicted to illiberal drunkenness. But in the Apology he says, "My ancient original is from Germany; and I am studious, even to an excess of respect, in cultivating the friendship of the Germans. Their candour, as to what I uttered in *sport*, shews them to be worthy of serious commendation; and their judgement of things is so just, that they will neither value the semblance of good offices, nor, through prejudice, revenge an imaginary insult," (k).

(k) *Ib.* 337.

He endeavours to find some apology for the ludicrous and contemptible character that he had drawn of Henry IV. With respect to Philip II. he took shelter under the pretence of the reflections having been uttered by a third person. But, with respect

spect to Henry IV. he opposed the eulogiums of a third person to what was related in his own name, (l). And as to Sulli, he even prevaricated, being desirous that his readers should imagine that the doubtful word *doromifus* [gift-hater] implied one whose integrity rejected bribes, and not one whose parsimonious temper abhorred to make presents, (m).

It would be tedious to go through all the particulars in the *Apology*. It suggests this conclusion, that he who assumes the character of *Universal Satirist*, ought to be previously certain that he is never to need the patronage or favour of any individual on earth.

The Narrative of the Gunpowder-plot is perspicuous, and so cautiously worded, as to leave the religion of the author uncertain. In its exordium and conclusion there is a large mixture of declamation and flattery, ingredients not proper for historical compositions.

There are many things in the *Icon Animarum* which may seem trite in this age, although they had the appearance of novelty when Barclay committed them to writing; for, in those days, the intercourse between different nations was not so easy or so general as it is now.

Barclay proposed to draw the outlines of national characters; and his sketch is more correct than could have been looked for from one whose personal knowledge was not extensive. The character of a nation may be truly delineated; and yet to suppose that in every individual of that nation there are traces to be found of such national character, is the conclusion of ignorance or prejudice. When Barclay, as a philosopher, or as a curious spectator, described the dispositions and manners of nations, he meant not to attempt the impossible task of describing the dispositions and manners of every man.

(l) *Apol. Eu-*
phorm. 332.

(m) *Ib. 334.*

Pietas,

Pietas, or, “The Vindication of William Barclay,” is a very learned work. It displays so much reading, especially in law and ecclesiastical history, that we may conjecture it to have been partly compiled from the manuscript collections of that eminent Civilian and Canonist.

The arguments in the *Parænesis* are rather popular than profound, and, as it should seem, are sometimes injudiciously managed. Thus, in order to prove that the angels are *mediators of intercession*, Barclay appeals to 2 Macc. xv. 22. 23. and Tobit, xii. 15.; and yet he bestows no pains in vindicating the contested authority of the books to which he appeals.

He suggests what he terms “an easy and very credible interpretation” of a passage in the Apocalypse, xx. 8. 9. “St John,” says he, “did not err in offering adoration to the angel; but the angel declined to receive that honour from one who was himself an apostle, a prophet, and a person most dear to Christ: and thus it was *Holy Humility* that moved St John to offer adoration, and the angel to reject it.”

Some anecdotes interspersed in the *Parænesis* do little credit to the accuracy and judgement of Barclay. He says, That he frequently heard King James offer strong reasons to shew, that John Knox was not only a wicked man, but also a *magician*, [“non impium modò, sed magum,”]. And arguing against the promiscuous use of the scriptures in the vulgar tongue, he tells a story of an old English lady, who wished that all the writings of the Fathers were burnt, excepting Sir Philip Sydney’s *Arcadia*, (n). Barclay forgot that his *old lady* must have flourished in the times of Sir Philip Sydney.

(n) *Paræn.*
p. 207.

(o) *Ib.* p. 343.

His language, in the *Parænesis*, with relation to monasteries, is very different from what he held in England; for he pathetically laments that the revenues of the See of Winchester are no more than the shadow of what they once were, (o).

The

The work which has immortalized the name of Barclay is *Argénis*.

We must, however, admit, that Grotius surpassed all bounds of propriety when he described Barclay as one,

“ Who teaches Rome to speak in Latian phrase.”²²

[“ Romam Romano qui docet ore loqui.”]

for there are various unclassical expressions and many Gallicisms in *Argénis*.

An intimate acquaintance of the redoubtable Scioppius said, “ That it contains full thirteen hundred improprieties, besides many essential errors in language, and many expressions unknown to the ages of pure Latinity,” (p). Yet Scioppius, and all his hypercritical associates, could not have composed a treatise bearing the marks of such uncommon and diversified genius. Their time would have been employed more profitably, if, instead of enumerating the grammatical errors in *Argénis*, they had corrected them, and thus enabled young students to derive benefit from the labours of Barclay, without hazard of contracting impurities from his style.

Baltazar de Vias says, that some of the verses in *Argénis* are of his composition;—“ Argénis de me fert carmina,”—(q): and we can hardly doubt the truth of his assertion; for it is made in an elegy addressed to Barclay.

Argénis is generally supposed to be a history under feigned names, and not a romance. Barclay himself contributed to establish this opinion, by introducing some real characters into the work. But *that* was merely to compliment certain dignitaries of the church, whose good offices he courted, or whose power he dreaded. The key, prefixed to *Argénis*, has perpetuated the error. There are, no doubt, many incidents in it

(p) *Balzac*,
Remarques
sur le Berger
extravagant;
p. 698.

(q) *De Vias*,
Charit. i. 25.

that allude to the state of France during the civil wars in the sixteenth century; but it requires a strong imagination indeed to discover Queen Elisabeth in *Hyanisbe*, or Henry III. of France in *Meleander!* On the whole, *Argénis* appears to be a poetical fable, replete with moral and political reflections. The *Telemachus* of Fenelon, formed on a plan somewhat similar, contains many passages which have been supposed to allude to the principal events of the last century.

Argénis was first published at Paris in 1621, 8vo; and it has been reprinted several times. The edition of Leyden, 1664, 8vo, is scandalously incorrect: it is accompanied with insipid notes by a Benedictin, named *Bugnot*, who taught Rhetoric in the Abbey of Tiron, (r).

A translation of *Argénis* into French was published at Paris, 1622, 8vo. There is also a translation of it in Italian, made by Francis Pona.

It was first translated into English by Sir Robert Le Grys, at the command of Charles I. London, 1628, 4to.; and afterwards by Kingsmill Long, Esq; London, 1636, 4to.

In 1772, there was published, at London, in four volumes 12mo, "The Phœnix, or, The History of Polyarchus and Argénis. By a Lady." The preface to it says, "That the editor has made use of both the former translations occasionally; and whenever a doubt arose, had recourse to the original." The lady would have done as well had she made use of the original, and only consulted the translations when any doubt arose.

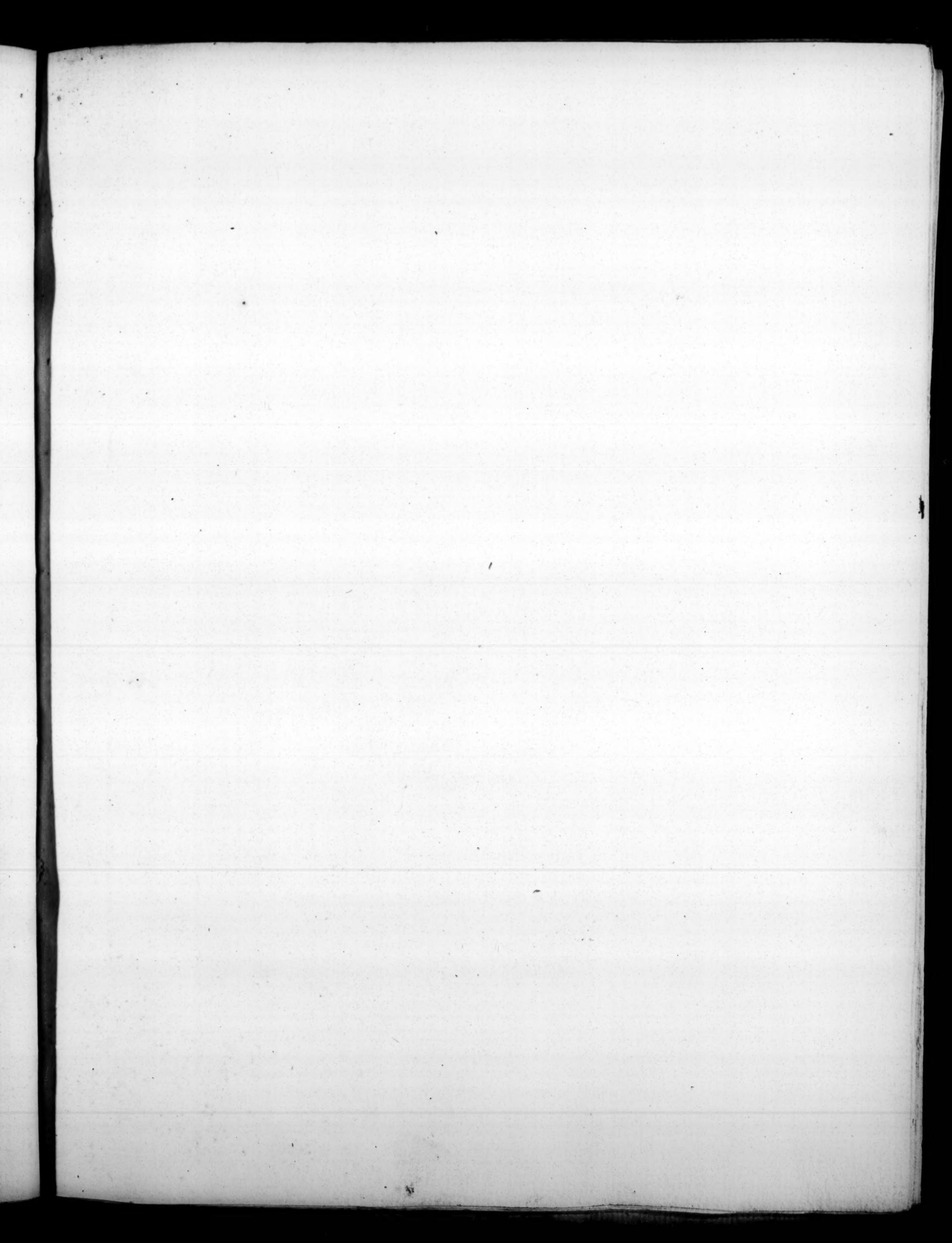
I am not studious to describe the translations of *Euphormion*; a book which, for obvious reasons, ought never to have been rendered into any vulgar language. It may be fit, however, to observe, that Claud Morisot published a continuation of *Euphormion*, under this title, "Alitophili Veritatis Lachrymæ." It is a masterpiece of absurdity.

(r) Menage,
Remarques
sur la vie
d'Ayrault.
p. 233.

These sheets are offered to the Public as a specimen of a Biographia Scotica. Such a work, on a large and liberal plan, would deserve approbation. This specimen points out the manner that seems most fit for executing it. If other lives are published on the same plan, the Author of this Sketch will be encouraged to assist in the general design.

C O R R E C T I O N S.

P. 13. l. 13. for "for time evermore." r. "throughout all succeeding ages."
P. 13. l. 24. for "herself." r. "himself." P. 14. l. 22. for "Camella?" r. "Cammellam?" P. 21. l. 3. for "surpassed" r. "passed".





MARK ALEXANDER BOYD

I. Bouguereau sculp.

S K E T C H

Of the LIFE of

MARK ALEXANDER BOYD.

MARK ALEXANDER Boyd, a younger son of Robert Boyd of Pinkill in Ayrshire, was born on the 13th of January 1562, (1).

Having lost his father early, he was educated under the inspection of his uncle, Mr James Boyd of Trochrig, who, with the unpopular title of *Archbishop of Glasgow*, performed the offices of minister of the *Barony* parish in that city, (2).

Young Boyd, in his nature lively and headstrong, soon grew weary of academical discipline, quarrelled with his preceptors, renounced his studies, and, eager to become a man of the world, presented himself at court.

It is probable that he chiefly relied on the patronage of Robert fourth Lord Boyd, who, if I mistake not, was the cousin-german of Boyd's father.

All that we learn of his proficiency at court is, that he fought one duel, and was engaged in numberless broils, (3).

1581. His uncle, who might have had some authority over him, was now dead, (4); and his other relations advised him to follow the profession of arms in the Low Countries; for they could not moderate his impetuous and unruly temper; and possibly, they were little inclined, or little able to support him in a manner of life which had no determined object or aim. Boyd readily con-

A

fented

(1) *Sibbald*,
Prodr. Nat.
Hist. Scot.
part 2.1.iii.§1.
c. 2.

(2) *Sibbald*, ib.
Keith, Cata-
logue, Scot.
Bish. p. 155.

(3) *Sibbald*, ib.

(4) *Keith*, ib.

sented to become a soldier; but he chose France rather than the Low Countries for the theatre of his future achievements. He went to Paris, furnished with a small stock of money, all of which he soon lost at dice, (5). *This*, the author of his memoirs ascribes to "some secret fate*." But we may absolve *fate*; for, when the raw and self-sufficient go amongst sharpers, they ought to ascribe their ruin to *folly*.

(5) *Sibbald*, ib.

Boyd, observing that young persons of quality, and even military men, were wont to attend academical lectures at Paris, resumed his studies. The teachers to whom he attached himself were, J. Marius d'Amboise, Professor of Philosophy; J. Pafferat, Professor of Eloquence, not only a scholar, but a wit also, and a poet; and Gilb. Franc. Genebrand, Professor of the Hebrew Language, who, afterwards, by his zeal for the *French League*, tarnished the reputation that he had gained by his literary abilities. Guillonius also is mentioned amongst the Professors under whom Boyd studied. (6)

(6) Sibbald, ib.

He next resolved to apply himself to the Civil law; and he went to the university of Orleans, where that science was taught by J. Robertus, (7), a man principally known for having dared to become the antagonist of Cujacius.

(7) Sibbald, ib.

But Boyd soon quitted Orleans, and went to the university of Bourges. Cujacius, who taught the Civil law there †, received him with kindness, (8); and, possibly, not with the less kindness that his new scholar had quitted Orleans, and Professor Robertus. It is said, that Boyd obtained the friendship of Cujacius, by writing some verses in the obsolete Latin language. Perhaps that

(8) *M. A. Bodii Jurisconsultus. M. S. Advocates Library.*

* "Occulto veluti fato."

+ As the little particulars concerning those French Professors may be known to persons conversant in literary history, it was judged superfluous to make a parade of authorities for vouching them.

learned man liked those verses best which approached nearest to the standard of the Twelve Tables, (9).

(9) *Sibbald, ib.*

While at Bourges, Boyd applied his mind to serious study, with more earnestness than could have been looked for from a person of his age and desultory temper, (10).

(10) *Sibbald, ib.*

But, unfortunately, his studies were interrupted, not by the constitutional fickleness of his own disposition, but by a public calamity. The plague broke out at Bourges; and Boyd, dreading the infection, fled to Lyons. It broke out at Lyons; and he fled into Italy. There he became acquainted with a person whom he calls *Cornelius Varus*. Having been seized with an ague, he returned to Lyons for change of air. It is said, that the being deprived of the conversation and salutary advices of his friend Varus, was the only regret which he had in quitting Italy, (11).

(11) *Sibbald, ib.*

Varus, however, was not a fit friend for Boyd, whose vanity he flattered with all the extravagance of Italian hyperboles.

Boyd, as will be seen hereafter, prided himself on the excellence of his Latin poetry. Varus addressed the following panegyrical verses to the young poet.

“ Tempora dum numero, et musæ momenta Latinæ,

“ Prima do, Care, tibi.

“ Proxima dicantur geniali tota Catullo,

“ Optima Virgilio.

“ Inque Caledoniis debentur prima poetæ

“ Tempora Sedulio *.

“ Proxima, ni pigeat, paulo majora canenti

“ Do, Buchánane, tibi.

“ Tertia solerti, rumpantur ut ilia vulgo, et

“ Optima do Bodio.

“ Nec Maro Romuleos tantum, quantum ille Britannos,

“ Ingenio superat, (12).

(12) *M. A. Eo-dii Epistolæ, &c. p. 145.*

* Either from the ignorance of Varus, or the carelessness of the printer, *Sidonius* is put for *Sedulius*.

That

That Boyd “surpassed Buchanan, and all other British poets, in “a greater degree than Lucretius, Catullus, and all other Roman “poets, were surpassed by Virgil,” is an astonishing assertion; and I doubt much whether sovereign princes, or even ministers of state, in their highest prosperity, have, at any time, received more liberal incense from sycophants and parasites.

1585. It is probable, that Boyd, on his return to Lyons, [about 1585] assisted the studies of a young man, P. C. Danconet; but it is uncertain, whether in the capacity of a tutor or of a friend, (13).

(13) Sibbald,
ib. *Hymni*,
p. 117.

1587. A numerous army, composed of mercenary Germans and Swiss, invaded France, in support of the King of Navarre. Boyd joined the troops that marched from Auvergne to reinforce the army of Henry III. His commander was a Greek by birth, an officer of cavalry. Boyd mentions not his name; but describes him as one who, with the specious advantages of elocution, and a noble figure, was “volatile, forward, easily provoked, and of ungovernable passion *.” The temerity of this commander exposed his soldiers to more hazard in skirmishes with the peasants, than they would have found in the storming of towns. Boyd received a shot in the ankle; and this is all that we know, with certainty, of his military services, (14).

(14) Sibbald, ib.
Literarum I.
curia, p. 155.
—158.

Danconet was with him in that campaign, as appears from the following verses, addressed by Boyd to his pupil.

“ Et nos militiam simul, et pia castra secuti

“ Egimus excubias, nec inertem sensimus hostem,” (15).

(15) M.A. Bo-
dii. *Hymni*, p.
118.

* “ Quantum ego video mihi Tiernum [Thiern in Anvergne] exequi Florius
“ [Fleury] augur fuit, neque pingi melius noster præfectus equitum, neque fingi
“ potuit, quam ille ore expressit, *levem*, impudentem, iracundum, impotentem.”
Fleury, it is probable, used the word *étourdi*, translated *levis* by Boyd. We have no word that expresses such a character: *giddy* approaches nearest to it.

The Germans and Swiss failed in their attempt to cross the Loire. The former were driven out of France with great slaughter; and the latter obtained leave to depart, in consequence of a most dishonourable capitulation, (16).

(16) *Mezeray,*
t. 3. p. 645, &c.

1588. Boyd now fixed his residence at Thoulouse, and again applied himself to the study of the Civil law under Fr. Roaldes, a celebrated professor, (17). It appears that, about this time, he wrote some tracts on that science, and projected others; and that he even had it in view to compose a system of the law of nations, (18).

(17) *Juriscons-
ultus, ad Fr.
Balduinum,
MS. Adv.
Libr.*

(18) *Literula-
rum i. Curia,
p. 176.—180.*

But at Thoulouse Boyd again met with an unexpected interruption of his studies. While he was in that city, the inhabitants rose and murdered Duranty, the First President, and Dafis, Advocate-general, with others of inferior quality. The story of that fatal tumult is told by Boyd, in a letter to Cornelius Varus. His narrative is concise and forcible: it is also curious, as having been drawn up by an eye-witness, and as containing circumstances not to be found elsewhere. The learned reader will perceive how much the following translation falls short of the original.

" I now fulfil my promise to you: Here you have an account
" of what has been done, and is actually doing at Thoulouse.
" This city, with the rest, revolted long ago from the King, sent
" fit messengers to Cæsar [the Duke of Guise], and plighted their
" faith to be subservient to him in all things. Accordingly,
" when the meeting of the estates came to be held at Blois, fac-
" tious men, and dependents of Guise, were chosen by the people,
" without any regard to their senate, men who might not only
" attend to the concerns of the city of Thoulouse, but also favour
" the interests of the party, and enforce its resolutions in that as-
" sembly. But when Cæsar, who knew how to conquer, and yet
" knew not how to reign, fell, pierced by many wounds, the de-
" puties took flight, and returned to Thoulouse. As soon as their

(19) *Catet.*
Hist. de Lan-
guedoc,
p. 1038.

" chief, the Bishop of Comenge, [Urbain de St. Gelais de Lan-
" fac] (19), got into the city, he judged that no time was to be
" lost; and therefore, having sent for the leaders of the faction,
" he exhorted and inflamed them to revenge, at any rate, the
" murder of Guise; and he represented to them, that on this de-
" pended their character for good faith; and that, without such
" vengeance, they would be left hopeless and dishonoured. In
" consequence of this, he presented a petition to the senate,
" praying, That *the constitution of the city might be changed, and the*
" *people admitted to vote.* By force he obtained all his requests.
" This obliged the First President, Durandy, to fly, a man with
" whom the Bishop had been long at variance, and who, besides,
" was unpopular. The Bishop stopped him while about to leave the
" city, and delivered him into the custody of his enemies. Then,
" having settled the plan with his associates, he resolved, under
" colour of an insurrection of the multitude, to cut off Durandy.
" The foremost to concur in this plan was G. Macoan, one of the
" eight *Capitouls*; a person of most abandoned life, and who might
" be termed the Father of all flagitiousness*. Assassins were cho-
" sen, with some of the populace to accompany them. To be
" short, the select armed men called Durandy out, fearless, and
" prepared for the worst, from the tears and embraces of his
" wife and daughter; and stabbed, with repeated wounds, that
" eminent and respectable old man, dragged his body through
" the mire in the streets, and hurried it to the gibbet. At that
" time I exhorted G. Macoan, who professed himself the friend of Du-
" rancy, to use his authority and influence for resisting the populace;
" adding my assurances, that, whatever might be the event, I would
" second him at the hazard of my life: He made answer, that he durst
" not attempt any thing; for that there were two thousand men in
" arms; although, indeed, their number did not amount to threescore.

* " Turpitudinem omnium Pater."

" But

"But the truth is, he had conspired with the Bishop of Comenge to kill Duranty. At night, there were many persons put to death. Dafis, Advocate-general, distinguished for his own services to the public, and for the merit of his father, [President of Gre-noble], was torn from the arms of his wife, and most unmercifully murdered. When day dawned, the citizens flocked together to view so strange a spectacle. The Bishop of Comenge came on horseback; and hearing that the bodies were not yet interred, he called out to his partisans, in the language of tragedy, *Let them be food for birds of prey.* Nevertheless, Coste, one of the Capitouls, and Daupresse, the Treasurer, having staid the tumult, took charge of their burial. There hung in the great hall a fine portrait of the King. That was torn down and given to the young rabble, that it might be dragged through the kennel to the gallows. In this the corpse of Duranty was wrapped up, and so thrown into the grave. Just as I am writing, the city-gates are shut, chains extended across the streets, and trenches thrown up to fortify the houses of most of the citizens. The priests, regular as well as secular, parade in arms. There are even some of them who assume the character of officers amongst the populace. Terrible is the present appearance of the city. You may expect to hear of the sequel from me. Farewell," (20.)

Boyd was seized by the insurgents, and thrown into prison. He himself says, that he was set free on account of his innocence (21). But the author of his memoirs, with more likelihood, ascribes this deliverance from most imminent danger to the intercession of some of his learned friends, (22); for, during those times at least, innocence afforded no security at Thoulouse.

Accompanied by his friend Danconet, Boyd left Thoulouse and its inhabitants, whom he emphatically terms,

"Exitiale suis genus et crudele Tholosæ;"

and,

(20) *Literula-rum*, i. Curia,
p. 183.—186.

(21) *Literula-rum*, i. Curia,
p. 160.

(22) *Sibbald*, ib.

(23) *Hymni,*
p. 118. *Liter-*
ularum 1. *Cu-*
ria, p. 182.

(24) *Sibbald*, ib.
Literularum, 1.
Curia, p. 171.
174. Epist.
MSS. Adv.
Libr.

(25) *Sibbald*, ib.

(26) Epist.
MSS. Adv.
Libr.

(27) *Letter*,
Boyd of
Trochrig to
Sir Rt Sibbald,
an. 1671. MS.
Adv. Libr.

and, after having encountered many hardships and dangers, arrived at Bourdeaux, (23). He then went to Rochelle: but the air of that place not agreeing with his constitution, he left it, and fixed his residence at Fontenay in Poictou, (24). There he passed his hours in study, and in conversation with his friends. But it is said, that he sometimes quitted this happy retirement, to engage in military enterprises. At that season, all France was in arms; and, besides the general war between the leaguers and Henry IV. there were wars in every province amongst the nobility, who blended their own quarrels with those of the public. Boyd, fearless in his nature, passionately fond of the name of a soldier, and zealous for the interest of his friends, had constant opportunities of appearing in that character which he most affected, (25); and although he could not perform any part to be remembered in history, he could still indulge his strange propensity to war. So thoroughly had he persuaded himself of the indispensible union between civil science and arms, that he thus addressed his nephew Robert Boyd, who had come to France with the view of prosecuting his studies: "Peace and war must ever be alternate throughout our lives; so he who has only tasted of that sort of knowledge which belongs to one of those two conditions, is *but half a man*, and will never live either safely or comfortably:—serve a campaign of three months at least, and mark carefully the nature of military discipline, and the duties performed by soldiers," (26) *.

There is a tradition, that Boyd acted in the quality of preceptor to young gentlemen of the reformed religion in France, (27). Of this there are hardly any traces to be discovered in his writings. A person who, like Boyd, had an enthusiastic love of

* " In omni vita in pace erimus vel in bello; qui alterius tantum artis degustavit, est *semivir* ille, et neque tutè vivet neque bene:—ad minus trimestria facias stipendia, et morem merendi observa diligenter."

independency,

independency, would not willingly have informed the public, that his condition was not equal to his mind.

1591. It appears, however, that he intended to read on the Civil law; for the heads of his lectures on the Institutes of Justinian are still extant (28); and, in one of his MS. letters, he addresses himself, in the style of a preceptor, to some young person, and exhorts him to be modest and reserved in mixed company, (29) *.

His friends in Scotland now urged him to return to his native country, and flattered him with the hopes of countenance and preferment from James VI. Patrick Sharp particularly, under whom Boyd had studied at Glasgow, wrote repeated letters to him on that interesting subject. One of them, still preserved, is at once polite and pious, (30).

To this Boyd made answer, "My situation is exceedingly vexatious; for bad health has obliged me, for a long while, to live obscurely in France; and my scanty circumstances will not allow me to make a tolerable figure in my own country," (31).

It appears, however, that Boyd did not omit the most judicious means of recommending himself to the notice of his Sovereign. He inscribed an edition of his Latin poems and epistles to James VI. (32.) After having praised the King for his affability and greatness of

(28) *M. A. B.*
in *Institutiones Imperatoris Commentaria*,
Adv. Libr.

(29) *Epist.*
MSS. *ib.*

(30) *Epist.*
MSS. Adv.
Libr.

(31) *Literarum*, 1. Curia,
p. 162.

(32) Printed
at Antwerp,
1592, 12mo.

* " Quæ tibi a me officia debentur eo studio præstiti et voluntate, ut tuum animum mei arbitrum non recusem: quæ verò tu mihi debes, si, cum possis redere, negligis, quām graviter erres apud te videoas. Audio te artes eas, quas a me accepisti, magni facere, æquitatem illam animi, ad quam ego te deduxi, rem nihili putare. Verùm ego a te nullum beneficium expesto, si modestiam et reverendiam neglexeris. Ain verò tu, literarum, dictionum, versuum, orationum compositionem esse aliquid, illam autem animi prorsus nihil? ulline homines esse possunt quibus tu istam mentem probes? At forsitan literatorum plebi euge [sic MS.] provocas ad solitudinem, et artis tuæ arbitrum Midam facis. Videri vis non esse, immo esse vis non promereri. Verùm, heus tu, istâ viâ quicquid eris, nihil eris. Si rerum cognitionem magni facis, debes autem maximi, tibi valdè persuaderas oro, hanc gignit, dicit, educat modestia; hanc si colas, neque verbis gratia, neque scriptis doctrina, neque vita *εὐγένια* deerit."

soul, and mentioned the renown of his natural talents and singular learning, he descants, with much exultation, though under a shew of modesty, on the transcendent merit of his own Latin verses; and then adds, “Petrarca and Tasso have borne away the “palm for poetry in their native language, as Ronsard has done “in his: I should certainly have attempted to rival them in that “species of writing, *had not your Majesty, by your ingenious and excellent compositions, precluded me from all hopes of reputation.*” He concludes thus: “Be pleased to bestow a look on one who was “born for your service; and who, through the hope of your favour, has always kept himself disengaged from the patronage “of foreigners. Being yours by my own inclinations, as well as “by the kingly right that you have in me, I should wish, what “perhaps I ought not to hope for, to reside at the court of your “Majesty, and there end my days,” (33).

(33) *Ad Jacobum Regem*, p. 4

(34) *Epiſt. MSS. Adv. Libr.*

1595. While Boyd was preparing to return home, news came of the death of his elder brother, William, for whom he appears to have had a sincere affection. On this event he addressed a consolatory letter to his nephew *, (34) of which the particular topics are tender and elegant.

Of

* “ M. A. B. R. B. A. [agnato] S. Novi quid tibi fit molestia, id idem scilicet
“ quod mihi: verūm, *tibi non pater obiit*, ais; illud frustrā, cùm obiit amicus, et
“ ille qui mihi parentum omnium instar fuit. Noli igitur a me consolationem ex-
“ pectare, qui illā re non minus ipse egeam, et certè magis, cùm tuo tu instituto,
“ (abesse enim diu decrevisti), patrem videre vix poteras, ego amicum unicum et
“ optimum *jam redditurus*, veluti navem in portu, amisi. Sed quid fiet! uterque ex
“ naturæ decreto perturbari possumus, confici non debemus. De statione ille prior
“ abiit, nos secuturi sumus. Neque tam mœrere nos oportet, quām insignem vi-
“ rum et virtute immortalem æmulari. Mœrorem enim dies minuunt, sed virtutem
“ augent. De rebus tuis, quando scenam hanc universam video, possim multò
“ consultius scribere, si avunculi literas intercepisssem, quod quia vetuit levis quæ-
“ dam religio, expecto a te, quid et de quo, et quo modo vel loco confilium ca-
“ piendum fiet. Cæterūm, noli dubitare quin ego ratione optimâ expendam et ex-
“ pediam

Of the rest of Boyd's life, little is known. It is said, that he returned to Scotland; and, after a short stay, undertook to accompany John Earl of Cessilis in his travels. Having performed this duty, he once more saw his native country, was seized with a slow fever, and died, [10th April 1601], (35).

It remains that some account be given of his *works*, and of his *character*.

The fame of Boyd's works is, in a great measure, traditional; and, if I mistake not, has chiefly rested on his own testimony, to which his panegyrists gave implicit belief. "Modesty forbids "me," said Boyd, "to speak of my own verses. Surely I "did not mean to contend with vulgar poets. I brought my "whole forces into the field, with the view of coming to a decisive action. What I have atchieved, let posterity judge," (36).

When Boyd appealed to that distant tribunal, it was not from diffidence of the goodness of his cause. It happens, however, that if by *posterity* he meant his own countrymen, he could not have appealed to more favourable judges.

His first work, *Heroes*, in answer to the *Heroïdes* of Ovid, was a juvenile performance; but on which, if we may believe him, he bestowed the intense application of five years*. During a

"pediam quicquid in consilium cadet, cui tu stabis quantum tui interesse tibi videbitur. Cæterum qui Monas prius fueras, nunc Numerus mihi factus es: te enim pro patre et filio, licet invitus, habeo, amoremque, quem illi devovi, in te transfero, quod re semper probabo. Postremò, vir sis; et quod corrigere non potes, magno animo feras. Vale. Gil. xi. C. Jul. 1585."

"Schedam hanc observa."

"Piores tuas literas non adhuc vidi, quare res tuas non exploratas habeo."

* "Proh! Heroas meos major quam qui peperit, perdidit, exussit furor; quinquennis eaque continua spiritus periit contentio — Luxerunt alii decretum; ego rem confectam doleo." John Johnstone praises the work as if he had perused it. "Qui dedit Heroas divinâ carminis arte." *Heroes Scotti.*

(35) Sibbald, ib.
Letter, Boyd
of Trochrig to
Sir R. S. 1671,
Adv. Libr.

(36) Ad Jaco-
bum Regem, p. 3

(37) *Literaturam*, I. Curia, p. 155.

(38) *Literaturam*, I. Curia, ib.

(39) *Sibbald*, ib.

dangerous illness, he committed his *Heroes* to the flames. “O-
thers,” says he, “lamented my decree; I am sorry for it,” (37).

Of the *Heroides* he says, “In my first attempt, as is the
“wont of very young men, I did not come up to my expecta-
“tions; in my second, if I mistake not, I did,” (38). His pane-
gyrist goes a little farther, and says, “his elegies are happily con-
“ceived, delicate, [tenuis], perfectly Latin, and complete in every
“part,” (39.)

To me they seem puerile, flimsy, and incorrect. Most of the
lines might have been written by lads in the *fifth* form of Eton
school; and some of them would not have passed in the *fourth*
form without severe animadversion. For example, he says,—
“Me quo *passio* pellit, eo,” a faithful translation of, “I go where-
“ever *passion* drives.” But, which is worse still, if possible, we
have “tēterrīma,” p. 50.; “Serāpis,” p. 54.; “memōria,” p. 63.;
and we have words that are not Latin at all; for example, “*deli-*
“*ciosus* and *ferissimus*.”

Without saying any thing more of base Latin and abominable
false qualities, let us examine a little into the sentiments of this
specimen of the “*felix, tenuis, Latina, et legitima elegeia*,” as the
panegyrist of Boyd speaks.

Silvia thus informs Mars of her being with child to him, p. 12.

“Heu tumet ingrato vitiatus pondere venter!
“Et rubor a nobis et decor omnis abest.
“Ubera dimoto turgent lactentia succo,
“Et lavat incurvos uda papilla sinus.
“Et gradimur lentē fœtāque retundimur alvo,
“Et fastiditus temperat ora cibus.”

The last line is not Latin, but it is intelligible, alluding to the
nausea of women in Sylvia’s condition: and, upon the whole, a
jury

jury of matrons could not have made a more circumstantiated and disgusting report of the symptoms of pregnancy.

Silvia, while writing this curious epistle, was safely delivered of twins, p. 16.

“ Hæc ego dum memoro, distenta per ilia partus
“ Labitur.” —

The expression is more applicable to a tame rabbit than to a woman.

In the Epistle from Lamia to Demetrius, there are some descriptions so very extraordinary, that the author judged an apology requisite. “ The subject of this Epistle,” says he, “ relates altogether to love; and the poet would fain hope, that what is proper for one of Lamia’s character may be expressed, without impropriety, by him, although a modest person;” that is, “ because Lamia was a whore, Boyd may be forgiven for writing obscenely,” (40).

(40) *Epistole,*
&c. p. 23.

Lavinia says to Turnus, p. 39.

“ Turne, per has lachrymas, per et hoc miserabile, Turne,
“ Pectus, et *invisæ virginitatis onus.*”

This form of adjuration is, I presume, unexampled.

Thisbé wishes that the mason who built the famous *partition-wall*, might be hanged, or made to undergo the punishments of Tytius or Tantalus, or be transformed into Charon or Cerberus: But as for the moth or worm, which, it seems, made the *chink*, she wishes that it might become a planet, and drive about in the moon’s ivory chariot, p. 60.

The reader who may desire to see more examples of trivial and forced conceits, expressed in careless language, will, by perusing the original, have his curiosity satisfied.

The editors of the new edition of the *Biographia Britannica* have

D judiciously

judiciously selected “*Lachrymæ Veneris*,” or, the Lamentation of Venus on the death of Adonis, as a specimen of the style of Boyd in elegy. In that poem there are fewer capital faults than in any other of Boyd’s elegies ; and yet *Adon*, used for *Adonis*, must be allowed to be a very great licence. The following lines are indecent and absurd.

— “Inque sinus dominæ nudus dilaber-, cestus
“ Cede ; vel immites experiere manus.”

And again,

“ Parcite pastores, vaccas submittere tauris.”

And to give one example of singular inattention :

— formosus Adonis
“ Frigidus infernas excubat ante foras.

In what system of mythology did Boyd learn that the ghost of the unburied Adonis *kept watch at the gates of hell*?

Boyd, when somewhat more advanced in life, wrote his *Hymni*. “ In them,” says he, “ I surpassed my own hopes ; and indeed I did not suppose myself capable of making such verses,” (41). This modest acknowledgement is singular, considering the very favourable opinion that the author entertained of his own poetical abilities : yet we must own the *Hymni* to be, upon the whole, a work of merit. In it he gives a description of different plants and shrubs, mentions the method of their culture, and treats of their uses. To perform this in smooth verse was no easy task.

The following lines, shewing what trees and flowers ought to be placed near bee-hives, may serve for a specimen of the style used in the *Hymni*.

“ Quapropter circùm bene culta alvâria surgunt
“ Non tantùm virides caseæ, pictique hyacinthi,

“ Illimes

“ Illimes et quæ potant violaria fontes,
 “ Sed simul et falices et olentis brachia thymbræ,
 “ Et tiliæ pingues, et flava calendula, quæque
 “ Mollis in aprico calaminta repullulat arvo,” (42)

(42) *Hymni*,
p. 123.

In the *Hymni*, as in other poems of that age, there is too much of Heathen mythology, and of stories framed in imitation of it; and it must be confessed, that there are also some improprieties of language. These, however, shall not be particularised, since the beauties of the performance do more than atone for its defects.

To the *Hymni*, Boyd subjoined two poems, in elegiac verse, called *Ensis* and *Cassis*, verbose and high sounding; and another in heroic verse, called *Hasta*. This last, inscribed to James VI. deserves notice, on account of a very singular circumstance respecting it.

In it Boyd thus addresses his pacific Sovereign:

“ Ipse nec Aonidum ductor tua prælia, Sexte,
 “ Cynthius enumeret; seu Scotica calcibus arva
 “ Concutis æripedum, munitave mœnia bello
 “ Tundis, ut oppositi certant sub fidere nimbi,” (43.)

(43) *Hymni*,
p. 134.

One is astonished to hear of the number of battles and sieges at which James VI. was present; but from Boyd's own manuscript, it appears, that he had originally addressed this poem to the justly celebrated La Noüe, the French General, whom all men praised; and that, by changing some phrases, he afterwards accommodated it to the person of James VI.; but, unfortunately, he forgot to strike out the battles and sieges; or, perhaps, he thought that any thing might pass in a panegyric.

The poems of Boyd conclude with a Greek Hymn to Orpheus, which could not greatly contribute to the fame of his Greek learning. It may be questioned, whether the *Thracian Priest*, or even

the

the later writer who passes under the name of Orpheus, would have understood Boyd's Greek.

— γαῖη τε θαλάσση,

which he uses, to signify “land *and* sea,” is absolutely intolerable. He makes the first syllable in *ἴκελον* short; and, not to mention other false quantities less obvious, at one time he annihilates the word *και*, and at another, he contrives to find place for *ἴγέντο*, at full length, in an heroic verse.

Of most of the Latin letters subjoined to his poems, little can be said in commendation. They are generally affected and obscure. He pronounces on the merit of authors with so little judgement, that one is led to suspect that he knew nothing about them more than their names. Thus, amongst the *chief* of the Greek authors [Principes] he reckons Demosthenes and Julian, Xenophon and Heliodorus. His egotisms are numerous, and beyond measure extravagant.

Sir Robert Sibbald, with laudable industry, collected many MS. tracts of Boyd. They are now in the library of the Faculty of Advocates at Edinburgh. Sir Robert gives a very imperfect account of them, (44), which I mean to rectify.

(44) *Sibbald, ib.*

1. M. A. Bodii in *Institutiones Imperatoris Commenta*, 1591.— Of these lectures something has been already said. They are very short: For example, all his observations on the title *de Nuptiis* are comprised in four or five pages.

2. *L'Estat du Royaume d'Escoffe à present.*—The full title is, *Discours civiles sur le Royaulme d'Ecoffe, où sont traitées les plus difficiles matieres d'Estat, et qui n'ont esté soigneusement epluchées par les sages jusques ici : Le tout departi en douze livres, et envoyé par — Ecossois, a son ami Scipion F. à Padoue.*

Although the title promises twelve books, one only appears; and, probably, no more was ever written. It contains 25 pages in folio.

The

The work is such as might have been expected from a young man, partial to his native country, and desirous of rendering it the admiration of foreigners. His fancy, that Scotland was more populous than England, is singular; and the idea which he gives of the Scottish constitution is visionary.

In this treatise, there are some sensible observations on the change which the constitution of Scotland underwent, by the sudden removal of the prelates of the Romish church. Perhaps the consequences of that change continued to be felt until the union of the kingdoms.

His proposal for establishing a guard of resolute and steady young men about the King's person, had it been effectuated, would have transferred illegal power from the nobility to Minions. It is plain that Boyd, in his dream of reformation, expected to be one of the guard, who, by their institution, were to be ready to execute *all* orders.

Boyd says, that a great military officer of his own country, [probably Sir James Colvill of Easter Wemyss, his cousin], told him, that a scene, like that which had been exhibited in the reign of Henry III. of France, was about to open in Scotland. His informer misunderstood the state of things in our country. The clergy indeed were suspicious and uneasy, complained much of the King, or of his counsellors; and sometimes introduced their suspicions, uneasinesses, and complaints, into their sermons, and even into their public prayers. But there was not then in Scotland, as in France, a powerful body of the nobility, able and willing to make the clergy, and their simple followers, the tools of selfish and politic ambition,

3. “*Alexandri Bodii Politicus ad Johannem Metellum Can-cellarium Scotiæ, fol. pp. 12.*”—This is the original draught, carefully corrected in numberless places. It was drawn up in 1591; for he mentions the death of F. de la Noüe, as having hap-

pened in that year; and we know that he died of the wounds he received at the siege of Lambale, 1591*. It is a discourse on the qualifications and duties of a statesman, feigned to have been made by a hermit, whom Boyd met with in the Pyrenees.

4. “*Jurisconsultus*, Francisco Balduino, fol. pp. 12.”—A rough draught, unfinished, written in 1590; for it mentions the recent death of the two great lawyers Cujacius and Hottoman. The subject is, “The idea of a perfect lawyer.”

5. “*Poeta, ad Cornelium Varum*.”—This is a very singular tract. It may aptly enough be termed, “A receipt to make ‘poets.’” No one who has not perused the tract, could possibly guess what was the first and necessary ingredient in this receipt. He who wishes to become a poet, must be of illustrious birth, at least of an honourable family, or “a gentleman;” for the phrase “*Natalibus primò clarus*,” cannot admit of a meaner interpretation.

Homer, says Boyd, lived so long ago, that we have no certain accounts of his family; and Virgil was in all things so uncommon a genius, that he cannot be considered as an exception from my general rule. Having thus cleared the way a little, he proceeds to give a catalogue of the principal Greek and Roman poets; and, partly by suppressing any example that made against him, and, partly by magnifying whatever seemed to favour his hypothesis, he contrives to give a specious appearance to this play of fancy.

He professes novelty in his observations; and indeed not without cause: for thus he teaches his *gentleman* to make Latin verses. Let him, says he, read Ovid, and also Anacreon, whether he understand him or not; then Isocrates, the epistles of Seneca, and some of the slighter dialogues of Lucian: “Let him venerate the

“*Nouheum, ducem illum et fortem et eloquentem, quem hoc anno mors, licet
matura, nobis tamen immatûre præripuit.*”

“Elder

" Elder Pliny as a divinity, not only on account of his learning, " but also for accuracy of language, copiousness of style, and fit " choice of words*." And thus instructed, let the young gentleman proceed to make Latin verses!

This may serve as a sufficient specimen of the treatise intitled *Poeta*; and, at the same time, may console us for the want of a series of dissertations which Boyd had projected on that subject.

6. " *Poemata varia.*" — A copy of some of his Hymns, corrected for the press, together with a few very mean verses, being a commentary on an anagram strained out of the name of La Nouë.

7. " *Epistolæ.*" — This collection comprehends original letters written by Boyd to his relations, and part of a Copy-book or Journal of his letters to different persons. The reader has already seen some extracts from them, and others will be given in the sequel.

Sir Robert Sibbald published a little tract by James Boyd, son of the Archbishop of Glasgow, containing Memoirs of his cousin Mark Alexander. To it there is added a Catalogue of various treatises, said to have been composed by him, namely,

1. " *In Plinium dictata.*" — The title of this work serves to confirm the tradition that Boyd officiated for some time as a professor or teacher.

2. " *Literæ diales.*" — Probably the Copy-book of letters already mentioned.

3. " *Monadum quaternio.*" — It is impossible to guess at the subject of an unknown treatise with so whimsical a title.

4. " *De Aurea pinu, Poema heroicum. Veneres quatuor, Gratiae duodecim.*"

5. " *Pro P. Bembo, et pro veteri eloquentia, ad J. Lipsium.*"

* " *Plinium tanquam numen veneretur, non modò propter doctrinam, sed propter linguæ Latinæ proprietatem, copiam, delectum.*"

6. "C. Cæsar's *Commentaria Græcè*."—It is said, that in this translation he imitated the style of Herodotus; but that he suppressed the work, "chusing rather to *be*, than to *appear*; to *deserve*, rather than *attain fame**." Never was eulogium more egregiously misapplied.

7. "Poems in the Scottish language."—They are immoderately extolled by the author of the Memoirs; but as he estimates the verses of Boyd that are extant, much above their real value, we cannot rely on his judgement with respect to verses that are now lost.

To these may be added the panegyrical epigram on Scotland, which has been published more than once:

"Nobilis Arctoo locus est vicinior igni,
 "Quem mare reflexis undique cingit aquis;
 "Quem tamen Arctoum fidus nec frigore tentat,
 "Nec sacer † admissis Cynthius urit equis:
 "Cui decus et nomen Phario de sanguine Scota
 "Intulit, et Cereris semina ‡, jura, deos.
 "Terra ferox, pecoris ‡ dives, fœcunda metallis;
 "Nec tamen artificum desidiosa manu.
 "Ingenio facilis, sed ad horrida promptior arma;
 "Nec plus, quam belli, religionis amans. ‡"

Let us conclude with some account of the character of Boyd.

He speaks of himself as very temperate, [prætenuis potator], (45); and he also bears witness to his own modesty, (46); although it must be confessed that, in another passage, while ad-

(45) *Literaturam*, 1. Curia,
p. 157.

(46) *Heroides*,
p. 23. note,

* "Effe enim maluit, quam videri; promereri quam conspicere."

† *Sacer* is "a school boy's epithet to fill up chinks."

‡ For *semina* read *munera*; for *pecoris* read *pecorum*. In the last line, Boyd probably meant to say *At plus, &c.*

dressing himself to a gardener's daughter, he talks like a vain coxcomb.

“ Anne fidem metuis nostram? Memorantur amicæ
“ Complures nobis, sed non numerantur amatæ.” (47)

(47) *Hymni,*
p. 131.

This boast, however, of his numerous *female friends*, might have been mere *poetical licence*: for the mistresses of a versifier are sometimes as ideal as his Fauns and his Hamadryads.

Besides, it appears that Boyd entertained a virtuous affection for a young woman, whom he terms *Gella*, and whose beauties he describes in a style ridiculously indelicate (48).

The passion which he entertained for a military life bordered on extravagance; and yet we cannot discover that he had, at any time of his life, a determined purpose of following the profession of arms.

Of the fickleness of his temper there can be no doubt; for he himself acknowledges, that while engaged in military service, he longed to be with his books; and that while occupied as a scholar, he wished to become a soldier again, (49). His self-love ascribes this fickleness to some infirmity in the nature of man, although he must have seen innumerable examples of persons who, having once embraced a profession, steadily adhered to it.

His vanity was excessive. To it we may ascribe the assuming, at an early period of life, the pompous surname of *Alexander*, in addition to that of *Mark*, which he received from his parents. When farther advanced in years, he began to doubt of the propriety of this addition, and he consulted his friend Sharp on the subject. Sharp made answer, “ As for your surname, since you refer yourself to my opinion, I will give it frankly. Such an addition does not seem new to me, or strange; for, since the time that you exhibited a specimen of your poetical genius, I have considered the surname of *Alexander* to imply singular excellence.

(48) *Hymni,*
p. 102.

(49) *Literula-*
rum, i. Curia,
p. 180.

(50) Epist.
M. S. Adv.
Libr.

" I willingly pronounce the surname *Mark*, and I keep him who
" bears it in my remembrance *." (50).

Either Boyd had previously resolved not to stand by the award
of his friend, or the delicate turn of this letter made him over-
look its meaning; for he still continued to be *Marcus Alexander*.

In his works there are many characteristical strokes of vanity,
almost incredible. Thus, he writes to Cornelius Varus: "I bid
" an eternal farewell to the muses, and *that* when, at last, *I think*
" *I can do something in the poetical way*. You ask my reason,—Ask
" an ungrateful and unlearned age," (51).

(51) Litera-
rum, 1. Curia,
p. 153.

Speaking of his projected system of universal law, he says, "I
" am somewhat at a loss how to express myself; but thus much I
" will assert, perhaps with too great confidence, that for the ex-
" ecuting of this work, there wants not genius, spirit, resolution,
" and, in one word, a *man*: but there are wanting fortune, lei-
" sure, patronage, and the favourable opinion of Princes,
" who ought to be the promoters of so great an undertaking,
" and whose interest chiefly it is, to discern such as are indeed
" men, and to separate them from the vulgar," (52).

(52) Litera-
rum, 1. Cu-
ria, p. 180.

Of his own critical abilities, he says, to his friend Danconet,
" *I know an excellent author at the first inspection, just as you*
" *know a good horse*," (53); and yet this literary jockey mistook
the Musæus, whose works are extant, for one of the Argonauts.

(53) Litera-
rum, 1. Curia,
p. 169.

Let us next view the brighter side of Boyd's character.

Of the affection that he had for his elder brother, and of the
tender interest that he took in the education and welfare of his
nephew, there is abundant evidence from his manuscript letters.

He speaks with much candor of his own rashness and turbu-

* " In causa prænominis tui me arbitrum statuis. Ego liberè dicam quid sen-
" tio. Nihil hinc novi, nihil insolens; ex quo enim ingenii specimen in versibus
" tuis dedisti, prænomen istud eximiæ virtutis elogium sum interpretatus. Mar-
" cum ego libenter in ore oculisque fero."

lency

lency while a young man, (54). And he addresses his nephew in these memorable words: "I never could have fallen short of the expectations of my kinsmen, for they expected nothing from me; you may, from whom they expect very much*", (55).

(54) *Literula-*
rum, 1. Curia
P. 192.

The author of his Memoirs says, that Boyd considered it as unbecoming the character of a Christian to use injurious expressions in a literary dispute. It is added, that whenever he received any wrong, he chose to do himself justice by the law of arms. This notion, of sending a challenge for conscience sake, may seem singular; but we ought to remember, that Boyd lived in an age of duellists, and that men are too apt to accommodate their moral opinions to the fashion of the times.

(55) *Epi/.*
MSS Adv.
Libr.

His conduct at Thoulouse, during the popular insurrection, was brave and generous, and merits the highest eulogiums.

It is remarkable, that no hint of the religious opinions of Boyd is given in his familiar letters. Perhaps he learnt this cautious style of his master Cujacius, who discouraged any conversation on disputed points of theology. Besides, Boyd passed some years of his life at Lyons, amongst zealous Roman Catholics, and at the chief seat of bigotry and intolerance, Thoulouse. Hence he appears to have been very much on his guard while residing in dangerous places; but when he got into Poictou, amongst Protestants, he avowed himself to be of the reformed religion, (56).

(56) *Letter,*
from P. Sharp,
MS. Adv.
Libr.

In his Copy-book of letters, there is one very remarkable, concerning theological subjects, addressed to a young friend. The following extract from it will shew what the sentiments of Boyd were on some important points.

" It is matter of great and just grief to me, that you, a worthy person, but unskilled in religious controversies, should take such delight in the company of J. M. Illirius. I know that my

* " Spem ego meorum fallere non potui, quæ nulla fuit; tu potes, cùm sit maxima."

" speaking

" speaking in this style must distress you very much: But what is
 " to be done? You are not sensible of the danger that is close
 " upon you. The affection that you have for me requires that I
 " should be solicitous about you; and it behoves me to use every
 " precaution, not only on your account, but on mine also; for,
 " as I have been wont at all times, and on every occasion, to ap-
 " prove of your behaviour, any charge brought against the
 " principles and conduct of my friend, must, in some degree,
 " affect my own character. Men observe and censure you; and
 " they set a mark on you, not from any fault of your own, but
 " in consequence of the temerity of this Illirius of yours. For he,
 " through the dissoluteness of the times, thinking ill of every
 " sect, is apt to disclose his irreligious notions, and *that* not
 " in the way of slight disputation, or with an apology pre-
 " mised, according to the mode in mock contests, but seriously,
 " and of set purpose, as if there were no God to take vengeance
 " on such enormous wickedness. Vain and impudent man! for I
 " dare not call him unlearned, although he believed not in our
 " God, but only professed to venerate *Prudence*, that divinity of
 " the Heathen world. Thales, Pythagoras, and all the philoso-
 " phers of the old Academy, would have judged him worthy of
 " being torn in pieces, or of having a capital punishment, the
 " most disgraceful, inflicted on him; for *they* cherished the no-
 " tion of the immortality of the soul, and the hope of a blessed
 " hereafter, as the root of religion*," (57)

(57) Epist.
MSS. Adv.
Libr.

* " Te, cæteroqui virum probum, sed harum rerum rudem, J. M. Illirii consue-
 " tudine delectari, prout deboeo, vehementer doleo. Novi me tibi dolorem et
 " lachrymas annunciare: Sed quid facies? Periculum tuum non respicis; et tuus
 " in me amor tibi timere jubet, immò utrque nostrum cavere; morum enim tuo-
 " rum criminatio a me, qui te omni loco, omni tempore probare soleo, procul
 " abesse non potest. Observant te, traducunt, notant, non tuâ culpâ, sed Illirii tui
 " temeritate. Ille enim, corruptelâ temporum, nulli religioni satis æquus, suam im-
 " pietatem

In the sequel of this letter, Boyd dissuades his young friend from the study of those controversies which at that time agitated the minds of men; and he concludes with professing his own humble acquiescence in the doctrines of religion: yet it must be admitted, that he speaks the language of one who, stopping short in his researches, ventured not to go so far as Reason and Evidence, in company with Revelation, might have safely led him.

Were there nothing of the works of Boyd extant but this letter, we might still pronounce him to have been a man of genius.

The author of his Memoirs affirms, that he wrote, and even that he spake Greek with great fluency. But this is a single and very suspicious testimony: for he who gives it, also observes, that of the Greek poets, Boyd especially admired Heliodorus, who wrote in *prose*, and whose work could not have been admired by a person conversant in Grecian literature.

At the age of thirty, Boyd published his juvenile Hymn to Orpheus. No man who could speak or write Greek, would have suffered such a composition to appear under his name; so that his extraordinary skill in that language, if not imaginary altogether, must have been acquired at some later period.

It is added, that Boyd could dictate at once, in three different languages, to three amanuenses.

" pietatem prodit, neque illud quidem disceptandi studio, et præfatâ veniâ, ut in
 " ludicra velitatione fieri solet, sed seriò, de composito, quasi nullum Numen esset,
 " quod tam grave scelus vindicaret. O vanum hominem et impudentem! indoc-
 " tum etenim non audeo dicere, quod si Deum nostrum non coleret, sed tan-
 " tum veterum Prudentiam sequeretur. [Here there is some error in the MS.] Eum
 " Thales, Pythagoras, et tota vetus academia, discerperent, vel sublimem raperent
 " in crucem; illi enim immortalitatem animæ, et spem beatam vitæ futuræ, reli-
 " gionis radices, aluerunt."

G

This

This feat may be atchieved by any one who can speak three different languages ; and it is a circumstance hardly more momentous than another, which his panegyrist records, that Boyd was born with two teeth, (58.)

(58) Sibbald, ib.

Boyd was tall, well proportioned, and robust, of a comely and pleasant countenance, and he had a soldier-like air.

There is a head of him, engraved by Th. de Leu ; it is adorned with sprigs of bays, and with palm branches, the emblems of poetical excellence and successful valour, and has this inscription, ALEXANDER BODIUS bonit. CHRISTI liber. Ætat. 33. an. 1596. *Hic ego qui tacitus video meliora proboque, non odiosa sequor.* The words “bonitate Christi liber,” are supposed to allude to Boyd’s release from the prison of Thoulouse, (59.). Perhaps they are meant to express, in a covert and cautious manner, his situation as a Protestant residing amongst Roman Catholics.

The partial reports of his friends, and the credulity of popular tradition, have injured the just fame of Boyd, by holding him out as a prodigy.

His life affords an important lesson, and which cannot be too frequently inculcated on young minds, that perseverance in study is necessary for all who aim at becoming useful.

(59) Biogr. Brit.
new edit.
vol. 2. p. 459.

ERRAT. p. 12. l. 19. for qualities r. quantities.

p. 24. l. 20. at world. add [Here there is some error in the MS.]

Some time ago I published "A Sketch of the Life of John Barclay," as a specimen of the manner in which a Biographia Scotica might be executed.

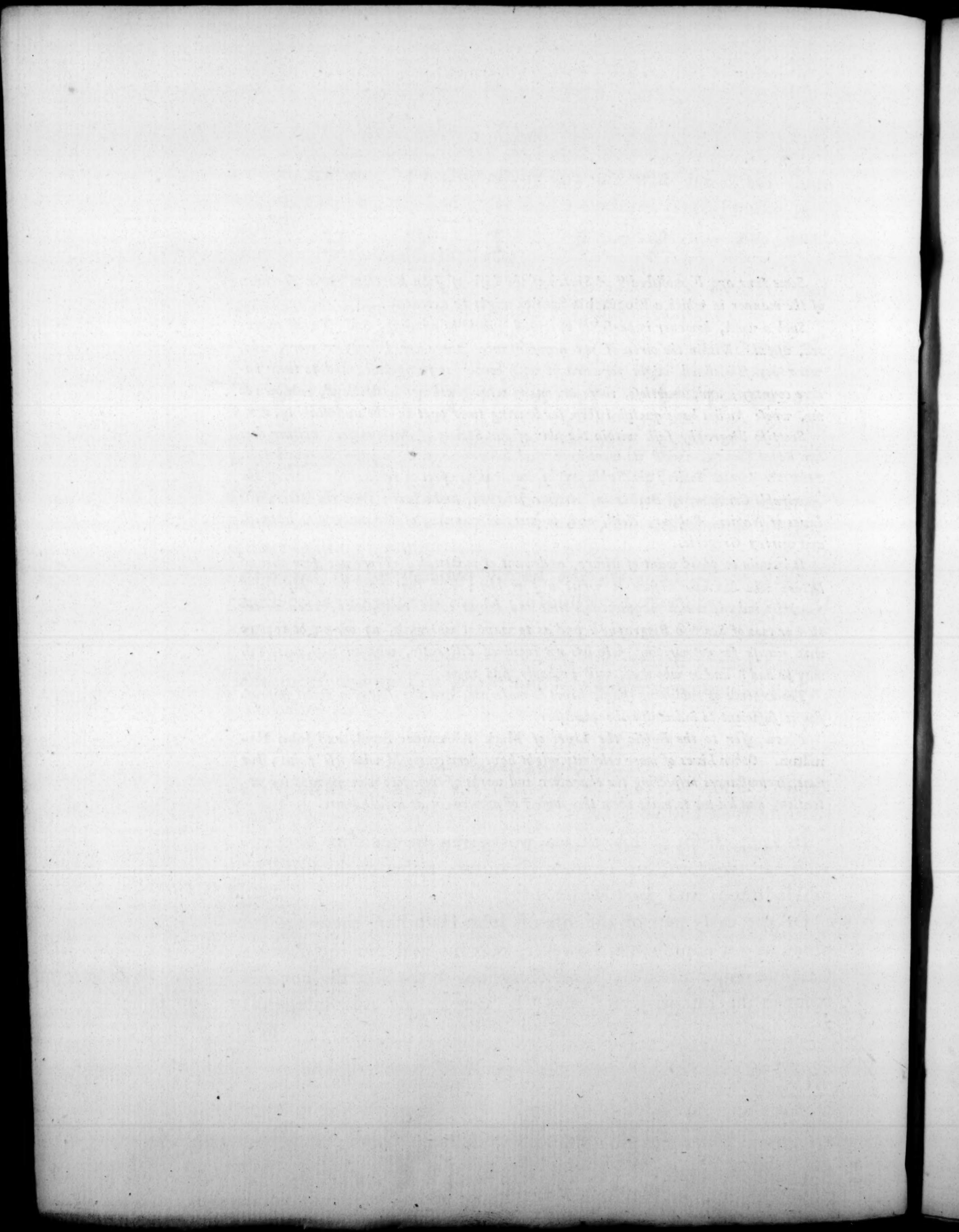
Such a work, however imperfectly executed, would be amusing, and, if well executed, useful. Within the circle of my acquaintance, there are twenty or more, who, were they so inclined, might forward it with honour to themselves, and to their native country; and, doubtless, there are many other gentlemen in Scotland, unknown to me, whose studies have qualified them for bearing their part in the undertaking.

Scottish Biography falls within the plan of our Society of Antiquaries; neither does our Royal Society, amidst its more important labours, appear to have disregarded it. From the former Society the Public might naturally expect to receive the Lives of the Admirable Crichton, of Buchanan, Arthur Johnston, and others; from the latter, the Lives of Napier, Balfour, Keill, and, to mention no more, of the numerous, learned, and worthy Gregories.

It is vain to plead want of leisure, and want of materials. There are few men of letters who have not leisure to write a pamphlet; and that must be a superficial pamphlet indeed, which requires less time and labour to its composition, than an article or two of Scottish Biography: and as to want of materials, no one ought to urge that excuse for not writing, who has not inquired diligently, whether any materials may be had? and he who does, will probably find them.

The expence of publishing single Lives is moderate, and the sale of a small impression is sufficient to indemnify the publisher.

I now offer to the Public the Lives of Mark Alexander Boyd, and John Hamilton. Other Lives of more celebrity might have been composed with less pains; but some circumstances respecting the character and works of those two men engaged my attention, and led me to make them the subject of amusement at leisure hours.



3.

S K E T C H

Of the LIFE of

JOHN HAMILTON,

A SECULAR PRIEST.

JOHN HAMILTON, a man hardly remembered in his own country, distinguished himself, above all Scottish Ecclesiastics in the sixteenth century, by his zeal in the cause of the *Court*, as well as of the *Church* of Rome.

That he was of honourable parentage, will appear from the following deduction.

In 1522, Thomas Hamilton of Orchardfield acquired from John Earl of Lennox, the barony of Bathgate, to be held of the Crown; and, in 1524, he acquired the lands of Ballincrief; [both in West Lothian], (1).

In 1537, seisin of his estates was given to his son Thomas, who had two sons, Sir Thomas Hamilton, father of the first Earl of Hadinton, and John Hamilton (2).

Of the early part of the life of John Hamilton there are no accounts; it is probable, however, that his zeal for the Roman Catholic religion rendered him obnoxious to the Scottish government in the minority of James VI. Servin, his Advocate, calls

A

him

(1) Writings
of the family
of Hamilton of
Fala.

(2) *Ibid.*

(3) Playdoyé
de *Lois Servin*,
pour Maistre
Jean Hamilton,
p. 13.

(4) *Reul to discerne trew from
fals religion*,
&c. Dedic.
fol. 3. a.

(5) *Servin*. ib.

(6) *Servin*. ib.
*Hamilton of
the real and
corporall præ-
sence*, Ded.
p. 10. *Bulæi
Hist. Univers.*
Paris, t. vi.
p. 923. 933.

*A very scarce
and curious
little Book, in
my Possession. —
F.B.*

(7) Paris, 1st
April 1581.
24mo. pp. 312.

(8) *Bulæi Hist.*
Univ. Paris,
t. vi. p. 786.

" him a Scottish Catholic Refugee" (3), and he himself complains of his "unnatural banishment," (4).

1573. Having fixed his residence at Paris, he appears to have applied himself to theological studies, (5).

He was appointed to the office of Professor of Philosophy in the Royal College of Navarre; in 1576, he became tutor to the Cardinal de Bourbon; and 1578, to Francis de Joyeuse, afterwards a Cardinal. The charge of the education of other young persons of quality was also committed to him (6). So great trust reposed in a stranger, at no very advanced period of life, affords evidence of the high estimation in which the abilities of Hamilton were then held at Paris.

1581. He published a work with this title, "Ane Catholik and facile traictise, drawin out of the halie Scriptures, treulie exponit be the ancient doctores, to confirm the real and corporall præsence of Chrystis pretious bodie and blude in the sacrament of the alter." He dedicated this work to "his Sovereane Marie the Quenes Majestie of Scotland." He added, 24 "Orthodox and Catholik conclusiones," dedicated to James VI. whom also, by the help of some casuistical distinction, he termed "King of Scotland." — "Testimonies for Antiquitie of Religion, and succession of pastoris in the Catholik Kirk;" and "certane [13] quæstionis to the quhilkis ve defyre the ministeris mak resolute answer at thair nixt generall Assemblie, and send the same imprentit to us with diligence: utherwise ve protest that thair prætendit religion is altogidder anti-christian, and repugnant to God and his halie kirk," (7).

1584. Hamilton was chosen Rector of the University of Paris, [17th Oct.], (8).

1585. While yet a licentiate in theology, he was chosen or recommended to the cure of the parish of St Cosmus and Damian, by that part of the students of the university of Paris which is called

called the *German nation*; and he was accordingly presented by the university, [29th Aug.]. His title was disputed; but the parliament gave decree in his favour, (9).

Soon after, he became one of the most furious zealots for the *League*. He is celebrated under the appellation of the *Curé de S. Cosme*, in the histories of that miserable æra.

1590. While Henry IV. besieged Paris, Hamilton distinguished himself in the Spanish faction. An eye-witness, describing the muster of the Parisian ecclesiastics, [Sunday, 3d June 1590], thus speaks: "Hamilton, by birth a Scotsman, and Curé of St "Cosme, performed the functions of adjutant, and drew them "up: sometimes he made them halt, to sing hymns; anon, "he commanded them to march, and then to give fire," (10). Hence, in the burlesque procession, described by a wit of that age, Hamilton is pointed out among the foremost of the fanatic rabble, (11).

1591. Hamilton was one of the *conseil des seize quartiers*, who, with unexampled effrontery, proffered the French crown to Philip II. of Spain, to be disposed of at his pleasure, [20th September], (12).

When the *Seize* resolved to murder Briffon, President of the Parliament of Paris, together with the two obnoxious Counsellors, L'Archer and Tardif, it was Hamilton who arrested Tardif, as he lay sick in bed, and hurried him to instant execution, (13). It is even said, that Tardif, when he saw the bodies of Briffon and L'Archer suspended from the windows of the Châtelet, fainted; and that his assassins strangled him while in a state of insensibility, (14), [16th Nov. 1591]. If Hamilton was present at the murder, it must astonish and shock every Roman Catholic to hear that a priest of the Romish church thus deprived a dying man of the benefit of confession.

(9) *Bulæi Hist.*
Univ. Paris,
t. vi. p. 786.

(10) *L'Etoile*
Journal d'
Henri IV. t. i.
p. 51.

(11) *Satyre*
Menippée.
p. 10.

(12) *Memoi-*
res de Villeroi,
t. iii. p. 17.
edit. 1626.

(13) *L'Etoile*
Journal d'
Henri IV. t. i.
p. 173.
Duchat. not.
sur Satyre
Menippée,
t. ii. p. 91. 92.

(14) *Pasquier*
Lettr. 17.

The Duke of Mayenne came immediately to Paris, hanged four of the ringleaders of the execrable fraternity, and put an end to the tyranny of the *Seize*, (15). Hamilton, however, found means to escape punishment.

(15) *Journal d'Henri IV.*
t. i. p. 180.—
185.

1594. On the day in which Henry IV. entered Paris, and while *Te Deum* was celebrating for the restoration of peace and good government, Hamilton, with some of his frantic associates, flew to arms, and impotently endeavoured to renew the calamities of civil war, [22d March]. It might have been said of him,

— “ ullâ fi Pergama dextrâ
“ Everti possent, etiam hac everfa fuissent.”

He was taken into custody; but, soon after, had permission to depart out of France, (16).

(16) *Journal d'Henri IV.*
t. i. p. 486.
425.

Such indulgence was shewn to a *preacher of peace*, even while forgetful of his functions!

Nevertheless the parliament condemned him to be broken on the wheel for the murder of Tardif; and the sentence was executed in effigy, (17).

(17) *Cayet, Chronologie Novennaire*, l. vi. fol. 375.

Hamilton took refuge in the Low Countries, under the Spanish government, which he had so well served; and he abode at Brussels, (18).

(18) *Reul to discerne trew from fals religion, Dedic. in fin.*

1600. He published a work with this title, “ A facile Traictise, contenand, first, ane infallible reul to discerne trew from fals religion: nixt, a declaration of the nature, number, vertew, and effects of the sacraments, togider with certaine prayers of devotion, dedicat to his Soverain Prince, the King's Majestie of Scotland King James the Saxt, be Maister Jhone Hamilton, Doctor in Theologie,” (19). To this work there is added, “ A Catalogue of 167 heresies, lies, and calumnies, teachit and practisit be the ministers of Calvin's sect;” and “ Corruptions

(19) *Louvain, 1600, 24mo.*
pp. 414.

"tions of twenty-three passages of the Scriptures be the ministers
"adulterous [adulterate] translations thairof."

1601. Hamilton ventured to revisit his native country, after an absence of almost thirty years. At the same time, Edmund Hay, an eminent Jesuit, came to Scotland. "They were," says Spotswood, "two factious and working spirits, and therefore much suspected by the King; Hamilton especially, for that he was known to have been a chief instrument of the seditions raised in the city of Paris in the time of the league." The King issued a proclamation, commanding them to depart, under pain of treason; and he declared that he would judge no otherwise of those who harboured them, than of those who should treasonably seek his own life, (20).

The historian adds, that nevertheless they found lurking-holes in the North. Hamilton, in particular, obtained a temporary asylum at the castle of Lord Ogilvie, (21).

1609. At length the Scottish privy council sent a party of the life-guards to apprehend him. Why he should have been so long overlooked, or why, after a quiet interval of so many years, he should have been disturbed in his retirement, it is impossible for us to conjecture. He who had presumed to check Henry IV. in the moment of victory, did not surrender himself at the first summons of a Scottish privy council, but made resistance as if he had been still at the head of his leaguers. There were statutes then in force which, without any stretch, could have taken his life; yet the King spared the old man, probably from regard to his nephew Sir Thomas Hamilton, afterwards Earl of Haddington, an able and favoured statesman. Hamilton was permitted to pass his few remaining days in the Tower of London, (22). This, in all likelihood, was meant for his ease and safety; and yet, to imprison a man in England, for offences committed in another and independent kingdom, appears illegal.

(20) *History of the Church of Scotland*, p. 465.

(21) *R. Johnson, Rer. Brit. Hist.* p. 460.

(22) *R. Johnson, ib.*

B

Andrew

Andrew Melvin, a chief leader amongst the Presbyterians, had been committed to the Tower of London in 1606, on account of some satirical verses against the forms used in the King's Chapel, and of some *insolent* words uttered in presence of the privy council of England, (23). Hamilton and he now became fellow-prisoners, and had familiar, if not friendly, intercourse together. Melvin attended Hamilton in his last moments, and endeavoured to win over this chief of the leaguers to the Protestant faith, (24).

(23) *Spotiswood*, Hist. Ch. of Scotland, p. 499.
A. Melvini
Musæ, p. 24.

(24) *R. Johnson*, Rer. Brit. Hist. p. 460.

HAMILTON appears to have been well acquainted with the arguments which, in his days, were employed for supporting the tenets of the Roman Catholics. It should seem, however, that many of the authorities from Scripture which he uses, would hardly be used in our times by persons of his persuasion.

Of the Scottish ministers, his contemporaries, he says, “ The half of thair seditious preaching vas consumit in railing partlie aganis the Pape, partlie aganis zour Majestie, and principalle aganis the Hamiltones. Thir var thair common places, quhilk servit thame quhen thay had na uther mater; sa that thair vas not ane lyne in the Bybill quhairin thay vald not haif fund ane of thir thrie, as thai var disposit to rage aganis thame. For the quhilk caus ane mirrie man said on a day, that the Hamiltones vas the eldest surname in Scotland, seing *the ministers fand thame to be in the Bibill, evin from the begynning of Genesis to the end of the Apocalyps,*” (25).

(25) *Of the real and corporell presence*, Dedic. fol. 7. b.

Something of the like nature might be remarked as to Hamilton's scriptural evidences of *the mass*. Thus, for example, he says, “ that man may knaw that thai aucht to worship Christ in the halie sacrament, let thame reid the royll prophett David, quhair plainlie he conjonis the adoration of Christ vith the reffaving

“ reslaving and eiting of this sacrament, saying, *edent pauperes et saturabuntur, et laudabunt Dominum,* [the pure anis and bumble of spreit fall eit and be fillit, and fall prayse the Lord]. And forder, *manducauerunt et adoraverunt omnes pingues terræ,* [all the fatt and michtie of the erth eit and adorit.] Ps. xxi. In thir testimonies S. David, vrittand of the sacrament, conjonis the eyting and adoration togither, signifeing, that ve suld adore that same thing quhilk ve eit in the sacrament.” (26)

Again, “Antichrist—as propheseit Daniel, viii. 12. fall labour to tak away this *juge sacrificium*, this continual sacrifice, quhilk fal be offreit, as propheceit Malachie, in all placis,—thir fore-runnaris of the chief Antichrist, to vit Calvine and his affectionate disciples, laboris to tak it avay be the perverting and fals applying of the halie Scripturis.” So enamoured is he with this conceit, that he repeats it, thus: “This is the ingine of Sathan, to appeir to condemne idolatrie, quhen maist cheiflie, under pretence of godlines, he fauis maist abominable idolatrie in mennis hartis; and be this moyan, he bringis thame, quha reslavis and teichis sic doctrine, to be the forerunnaris of the cheif and abominable Antichrist; quha, at his cumming, fall employ his haill forces and power to tak away this *continual sacrifice of the mass*, according to Daniellis prophecie,” (27).

And, which is more singular still, Hamilton has recourse to passages of Scripture altogether inconclusive, even when more apposite passages naturally presented themselves. Thus, for proving the proposition, that “it is contrare the veritie to say that all our varkis ar syn before God,” he gravely says, “quhen Phinees, *movit be the Halie Spreit*, slew the Madianite, he synnit not, as God himself vitnesses,” (28). The most obstinate Antinomian of former times would have acknowledged that Phineas, circumstanced as he was, sinned not; and, al-

(26) Of the real and corporeal presence,
&c. f. 79. b.

(27) Ib. f. 69.
b. f. 87. b.

(28) Orthodox
Conclusions,
No 22.

though

though not circumstanced as Phineas, might, possibly, have imitated his example.

Hamilton sometimes quotes Hebrew words, and he attempts to make a few criticisms in Greek; yet it is probable that his learning reached not much beyond the Vulgate. This, at least, is the only apology that can be made for the following passage.
 “ Our Catholik veritie is confirmit be S. Paul, who fayes in express wordis, of marriage amangis Christians, *magnum est hoc sacramentum, ego autem dico in Christo et ecclesia,* [this is a great sacrament, bot I say in Christ and in his kirk.] Ephes. v. 32. Thir sacramentarie ministers, to hyde this veritie from the people, hes tane out of thair Scottis Bible the word *sacrament*, and put in the place thairof the word *mysterie*. This is a plaine corruption of the text be thair fals translation (29).

The authors of the Vulgate might have had reasons for rendering ΜΥΣΤΕΡΙΟΝ by the word *sacrament*; but, surely, the word *mystery*, which is found in later versions, cannot, with justice, be called “a false and corrupt translation” of the original, made with the view of *hiding* the truth.

Hamilton frequently appeals to spurious pieces, as of primitive authority. Thus he quotes the works of S. Dionysius, disciple of St Paul, and of St Martial, the Apostle’s disciple; and mistaking the Pseudo-Clemens for Clemens Romanus, he speaks of “S. Clement, discipill and successour to S. Petre, in his viii. Buik of the Apostolical Constitutions, c. 16, 17,” (30). Such mistakes, however, may be overlooked; for Hamilton did no more than follow the popular errors which prevailed in his times*. From

(29) *Reul to discerne trew from fals religiōn, &c. p. 416.*

(30) *Real and corporell præsence, &c. f. 90. b. f. 92. b. f. 102. a.*

* Since writing the above, I find that, even in our times, mention is made of “the apostolical Dionysius the Areopagite,” *Memoirs of Jacob Behmen*, pr. p. 12. Leeds, 1780. It is natural enough for those who imagine Jacob Behmen to be a divine messenger, and who despise human learning, to give credit to the reveries of the false Areopagite, in defiance of all criticism.

the same cause, Andrew Melvin quotes Dionysius as a primitive father, (31).

His invectives against the Protestant teachers are, beyond measure, violent ; and he sometimes bestows epithets on them which are not very compatible with theological gravity.

From credulity, or from prejudice, Hamilton was led to adopt every false rumour that might serve to place the Protestant teachers in an odious light.

Some of his stories shall be related as a specimen of his style.

" Thir ministers hes not sik confirmation of extraordinary vocation ; for thay can schaw na miracles, except of destruction, " as Calvin did ane miracle to mak ane quik man ane deid, quhilk " miracle was done in Geneve, to ane Brulæus of Ostune, with " whome he contractit for a piece of money to fenzie himself deid, " and to ryse to lyf at his prayers, when he fuld choppe thryse upon " his biere : bot the companion forgot to ryse again, whilk come " to Calvin's schame ; becaus the man's wyf, wha knew the se- " creit contract, sieand her husband deid, cryit out agains Cal- " vin, and declarit to the affistand people, his crafte in seducing " of hir husband, to dissave thame, for confirmation of his ex- " traordinary vocation." (32).

It would be lost labour to attempt the refutation of this fable. Varillas himself saw its absurdity ; for he thus speaks, " Calvin, " who pretended that true miracles became useleſs after the first " establishment of Christianity, was very far from undertaking " to resuscitate the dead." (33).

The next story is, if possible, more extraordinary : " Albeit " baith the parteis confes they ressave Christ be faith, zit the " difference is no les, nor gif twa citizenis of Geneve, passing " on the streit, the ane meiting his debtour ressavis a purse full " of crownis, and hes a sure hoip to have ressavit fyne gold,

(31) Solution
of Doctor Re-
solutes. [Mr
David Lind-
say.] p. 22.

(32) *Resul to dif-
cerne trew from
fals religion,*
p. 412.

(33) *Francois I.*
t. ii. l. 7.
p. 255. edit.
la Haye, 1690.

" as the effect declaris; for he passing to the mercat, na man refusis his money, quhais beleif thairfore is not vane. The uther metis Sathan in a mannis liknes, quha offeris him ane purse full of gold, as the ressaver belevis assuritlie. Bot, quhen he cummis to the mercat, findis nathing except a purse full of stikkis or stanis." (34).

(34) *Real and corporell præ-
sence*, f. 49. b.

Hamilton judged it necessary to explain this story, and to produce vouchers for its truth. " I dout not," says he, " bot sum vill esteme me an calumniator becaus of my former similitude, as thocht it var feinzeit, quhom I pray suspend thair judgement, quhill thay spere [enquire at] the maist affectionat Protestantis of Scotland quha hes bene in Geneve. Surelie I ressavit the treuth of this be honorable gentilmen of our cuntrie, quha confessit to me before gude vitnes, that the devil gangis familiarie up and down the town, and speciallie cumis to pure and indigent men, quha sellis thair faulis to him for ten sous, sum for mair or less. The money is verie plesant quhen thay ressave it; bot putting hand to thair purse, quhen thay vald by thair denner, thay find nathing bot uther stane or stick," (35).

(35) *Ib. f. 50.
b.*

" Knox," he says, " was excommunicat for having ado with the mother and the daughter in ane killogy [kiln, clibanus]; and, thairefter, was banisit for the assisting to the murthere of the Cardinal Beton, in the Castel of Saint Andres." (36).

(36) *Real to
discerne truw
from fals reli-
gion, &c.
p. 60.*

(37) *Ib. p. 441.*

" Deane Jhone Durie, minister of Munros, ressavit his wyfe againe as the devil left hir, efter he had abusit hir lang time in an blak man's habite, making him a coulkald." (37).

What he says concerning John Craig, one of the ministers of Edinburgh, is too singular to be omitted; and yet, for understanding it, some previous account must be given of the incident to which he alludes.

John Craig, a Dominican friar, resided at Rome; he was tried for heresy, was convicted, and had sentence of death passed on him.

him. In the night preceding the intended execution, Pope Paul IV. died, [18th August 1559]. The populace rose, and after having committed many outrages, broke open the prisons, and set all the prisoners at liberty. Craig, thus relieved, quitted the ecclesiastical territories, and made his way into Lombardy. While he journeyed, uncertain of his road, "a dog came fawning with "a purse, and laid it down before him." Encouraged by this incident, he proceeded on, and reached Vienna, (38).

Now let us hear the story, as told by Hamilton, together with his reflexions on it. "We have ane notable example of Frere "John Craig, who cust of his coule, gangand throw ane Forrest "in Italie, as he vantit himself in sindrie compagnies, because "an blak dog gave to him be the way ane purse of gold. *The co-*" "leur of the dog may declaire gif it was send be ane guid spirit "or nocht, [here the author introduces a strange illustration, "which Roman Catholics and Protestants would concur in cen- "suring]; for this apostacie, this defrokit frere, was maid ane "apostle of this fyrist Evangile in Edinbrocht; quhair he, being "about fourscore zearis of aage, mariet a zoung las of xv zearis "auld: of whais sacrilegious mariage sprang out a cursit gene- "ration, as the inhabitants, and ane of the chief ministers of "Edinbrocht, can beare witness," (39).

When Hamilton wrote this. [1600], Craig was about eighty-seven; and therefore none of his "cursit generation" could, at that time, have exceeded the age of six or seven, or have become known to the inhabitants, or to any of the ministers of Edinburgh: so this part of Hamilton's declamation, in evidence of the incontinency of the Protestant ecclesiastics, seems misapplied, (40).

Be this as it will, the episode of the dog was nothing to his purpose: however, since he thought otherwise, he might have questioned the truth of the story, seeing that rested altogether on

(38) *Spotif-
wood, Hist.
Ch. of Scot-
land, p. 463.*

(39) *Reul to
discerne trew
from fals reli-
gion, &c.
P. 439. 440.*

(40) *Spotif-
wood, History
Church of
Scotland,
p. 464.*

the

the credit of “an defrokit frere.” He might have observed, that there was nothing extraordinary in a purse being lost, when all purses hung at mens girdles; or in its being found by a dog who had been taught to fetch and carry; and he might have added, that a person in the habit of St Dominic had little need of money to defray his charges through Italy, as long as the inquisition was respected or feared. But the colour of the dog struck his superstitious fancy, and therefore he admitted the fact to be preternatural; and, because the dog was *black*, gravely concluded him to have been the devil, who, it seems, either had not ingenuity enough to conceal himself under the figure of a *white* dog, or was so familiar with Craig as to venture to appear in his own proper colours.

The credulity and prejudices of Hamilton can hardly be pleaded in excuse for the following story: “Ane uther minister also, “ taking his brekfast, for faintness of hart, before he past to the “ pulpatt, he fand the claret mixt with quhyt-vyne so comfort-“ able for his stomack, togither with tosteis, that quhen he en-“ trit in the pulpatt to mak his privat prayer, the fume of the “ vyne montit on his harnes [brains], sa that, the spreit of Bac-“ chus having dominion, he fell in sa found a sleip, that the “ haill pepill marvellit at his lang and privat prayer. At last “ valknit out of his dreme be the murmure of the peple, and *be-*“ *halding his sand-glass almaist run*, persavit he had neglectit him-“ self, said to the peple, Brethren, sen sa is, that I have over-“ sene myself, and *the tyme is almaist spent*, I have na farder at “ this present to admoneis zou of, but that everie an of zou be-“ var with quhyte vyne and tosteis, quhilk hes at this present “ put me by dyett,” (41). Surely Hamilton could not imagine that the hour-glass was set up immediately on the minister’s entering the pulpit, or that the service in those zealous days was limited to an hour!

(41) *Real and corporell præ-*
sence, f. 84. b.

He elsewhere speaks of “the great usuries quhilk thir Calvin-
 “olatre ministers committis, for the cair thay have to nourish
 “thair wifes, bairnes, and families, some taking twentie poundis
 “for the hunder, uthers threttie, and uther lyk execrable occres,
 “[usury], repugnant to the expres word of God, and lawes of
 “the countrie; and be this thay suke the bluid of the pure and
 “indigent people. Be the contraire, the honorable prelats and
 “curats in the dayes of our forbears [forefathers], *wha had na*
 “*wifis nor bairnes to entreennie*, nourisit mony pure people be
 “thair charitable living,” (42).

I know not where Hamilton discovered, that in 1600 the Scottish clergy could afford to put out their money, even to usury; and as to his testimony in favour of “the honorable prelats and curats in the dayes of our forbears,” it may suffice to observe, that in a provincial council held by Hamilton Archbishop of St Andrew’s, 1550, one of the prime causes of heresy was declared to be, “the corruption and *profane lewdness of the clergy* of almost “every degree,” [in personis ecclesiasticis, omnium fere gradu-
 um, morum corruptela ac *vite profana obscenitas*], (43); and that the same council enacted this memorable canon: “Clergymen
 “shall not entertain in their company children begotten of con-
 “cubines. Moreover, this Synod exhorts, that no prelates or
 “others, inferior ecclesiastics, keep in their company their chil-
 “dren begotten in concubinage, or suffer such to obtain pre-
 “ferment, directly or indirectly, in their own churches; and
 “that they do not, under any pretext whatever, give their *daugh-
 ters* in marriage to the Barons of the realm, and provide them
 “with portions out of Christ’s patrimony, or use means to have
 “their *sons* made Barons.” This was the plain and honest lan-
 guage of the Roman-Catholic clergy of Scotland; and yet, about
 forty years after, Hamilton stood forth, and declaimed in praise

(42) *Reul to
 discerne trew
 from fals reli-
 gion, &c.
 p. 40L.*

(43) *Wilkins,
 Concil. v. iv.
 p. 46. &c.*

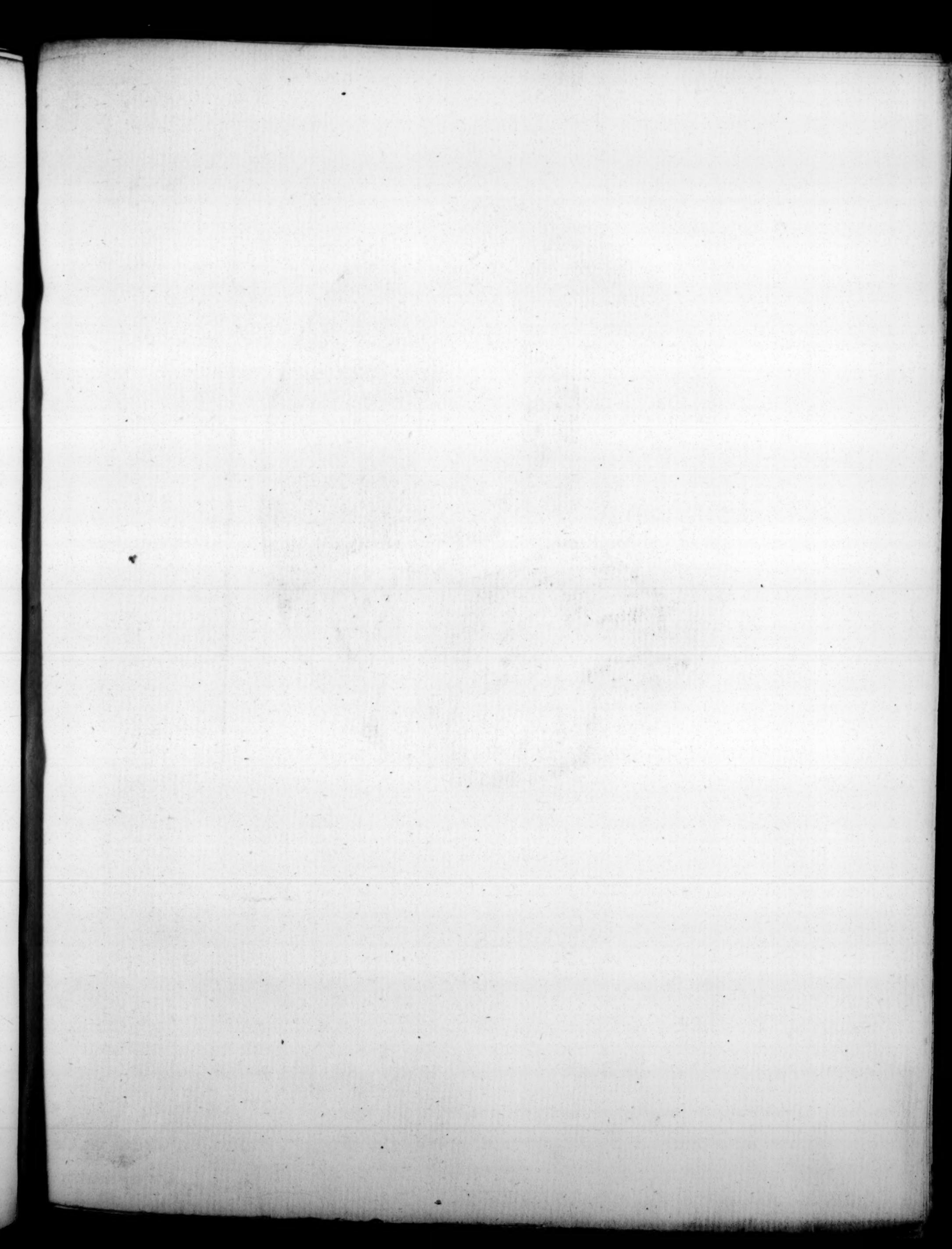
of those “ honorable prelats and curats quha had na bairnes to en-
“ tretennie !”

These passages afford a sufficient specimen of the manner and style of Hamilton. The reader must have remarked the uncouthness of his language, and, if it may be so called, of his orthography; but he, singular in all things, disdained to borrow any improvements from England: and he concluded an earnest theological address to the Scottish clergy with this query, “ Giff King James the Fyft vas alyve, quha hering ane of his subjectis *knap suddrone*, [affect to speak English], declarit him ane trateur; quihidder valde he declare zou triple traitoris, quha not onlie knappis suddrone in your negative confession, bot also hes caufit it be imprentit at London, in contempt of our native language?” (44).

(44) *Quæsti-
onis to the mi-
nisteris*, N° 13.

E R R A T U M.

P. 7. l. 29. delete the sentence beginning, The most obstinate
It is inaccurately expressed, and it is superfluous.





Sir JAMES RAMSAY a General Officer in the armies
of GUSTAVUS ADOLPHUS King of SWEDEN

Æt. LVII.

S K E T C H

Of the LIFE of

Sir JAMES RAMSAY,

A General Officer in the Armies of GUSTAVUS ADOLPHUS
King of Sweden.

SIR JAMES RAMSAY was distinguished for his long and meritorious service in the armies of GUSTAVUS ADOLPHUS King of Sweden.

It is a popular tradition, that the Scottish officers who rose to great military employments under that monarch, were, in general, mere soldiers of fortune, men low-born and illiterate.

This, however, like many other popular traditions, is erroneous. There may have been some Scottish officers in the service of Gustavus Adolphus, who, through extraordinary merit, attained to high rank without the aid of birth or of a liberal education; but most of them were gentlemen, and bred up as gentlemen ought to be.

The parentage of Sir Patrick Ruthven [Earl of Forth and Brentford], Sir James King [Lord Eithen], Sir William Ballenden [Lord Ballenden], David Lesley [Lord Newark], Lieutenant-General William Baillie, and many others in the service of Sweden, is well known: The heroic house of Lindefay supplied Gustavus Adolphus with numerous officers: Sir Alexander Hamilton, General of Artillery, was the brother of the Earl of Hadinton; and, to the advantage of birth, Sir Robert Monro and Sir John Hepburn

A

joined

joined the more important advantages of academical study in foreign parts, as well as at home.

I have not been able to procure any authentic accounts of the family of Sir James Ramsay. It is probable, however, that he was a scholar; for of him a German poet thus speaks:

*Joh. Cressius
d. Jacobo
Ramsay.*

“ *Scotia quem genuit, quem laclavere Camænæ.*”

Our countrymen have bestowed little care in collecting and preserving any memorials of their brave ancestors; and had it not been for Monro, himself an officer of distinction in the armies of Sweden, we should have owed all that can be learned of Sir James Ramsay to the writings of foreigners, neither connected with Scotland, nor interested in her glory.

*Monro. Ex-
pedition, part
ii. p. 63. 64.
Puffendorf,
Rer. Suec.
l. iii. p. 51.*

*Soldat Suedois,
p. 87.*

*Monro. part ii.
p. 79. 80.*

The first mention that we find of Sir James Ramsay is at the battle of Leipsic; where, as eldest colonel, he commanded the vanguard, being three regiments of chosen musketeers. [7th September 1631.]

After the victory at Leipsic, Gustavus marched into Franconia, took possession of the city of Wurtburgh, and made preparations for the assaulting of its castle. [Marienberg.]

The river Maine separates the city of Wurtburgh from the castle. Over it there lay a spacious bridge of six arches, and so lofty, that it rose near eight fathoms above the level of the water. The enemy, on retiring into the castle, broke down one of the arches of the bridge, and laid a long plank across it. There, as Monro says, “ strong-headed soldiers might, with difficulty, have crossed one after another, under mercy of cannon and muskets; “ and while they could but file over, the enemy could receive “ them with full bodies of pikes and muskets; and the distance “ betwixt the water and the plank would have terrified one to “ venture over, for fear of drowning, although he were in no “ fear of the enemy.”

As

As the Imperial army was fast approaching to relieve the castle of Marienberg, Gustavus resolved to storm it immediately; and he chose to make the attack on that quarter where the bridge stood: In this desperate service he engaged Sir James Ramsay and Sir John Hamilton, with their regiments; "because," as Monro exultingly adds, "the King knew their worth and valour, and " was persuaded that if *they* refused it, none would undertake " the service after them."

I stay not to inquire whether the reasoning, which Monro ascribes to Gustavus, be judicious or not: Perhaps it might be said, that it was imprudent in the King to apply first to those men, who, by declining the service, would have deterred all others from undertaking it.

The Scots, according to their engagement, began the attack at the broken bridge, and, as might have been expected, they were repulsed. But Sir James Ramsay and his companion, having procured some small boats, daringly crossed the river with a few soldiers, and, notwithstanding the incessant fire of the enemy, landed under the castle.

While they were attempting to make a lodgement, "the soldiers whom they had left behind them, who before durst not venture to cross the plank, seeing their officers and comrades engaged with the enemy, to help them ran over the plank one after another as fast as they could run—made a strong head against the besieged, and forced them to give way and retire into their works*."

In this attack Sir James Ramsay received a shot which maimed his left arm, and, as is probable, rendered him unfit for any further service in the field.

Next morning, the King ordered some Swedish and German

* *Note.* This singular achievement is related, as nearly as possible, in the simple and unadorned language of Monro.

regiments to renew the assault. They met with a feeble resistance, and soon made themselves masters of the castle. [8th October 1631.]

Monro. ii. 82.

Sir John Hamilton, considering that the Scots had undertaken, at the King's desire, to storm Marienberg, and that they had already performed the most perilous part of the duty, expected that the rest of it would have been left to them. Disappointed in this, he thought that "the nation was wronged," and laid down his commission. Gustavus endeavoured to soothe him, and promised "to content the Scots another time;" but that punctilious commander remained inexorable.

*Loccenii Hist.
Suec.* ix. 682.

The services of Sir James Ramsay were rewarded with a grant of lands in the dutchy of Mecklenburgh, and with the government of Hanau.

Every one, acquainted with the seat of the war in the days of Gustavus, must perceive, of what high importance it was to preserve the post at Hanau; and that post became still more important after the death of Gustavus, and the fatal overthrow of the Swedes at Norlingen.

It is impossible to determine the time at which this government was conferred on Sir James Ramsay.

There occurred a circumstance in the earlier part of his residence at Hanau, which is characteristical, and, only on that account, deserves to be remembered.

Fowler. Trou-
bles of Sueth-
land and Po-
land, 228.

Sir George Douglas *, formerly Lieutenant-Colonel in Ramsay's regiment, was appointed by Charles I. ambassador to Poland. On the road between Francfort and Hanau, his old commander, at

* Son of Sir George Douglas, a younger son of the family of Torthorwald, and of Margaret, the daughter of Alexander Dundas of Fingask. He died suddenly at Damen, in Pomerania, [15th March 1635-6.] His sister Martha, married to Sir James Lockhart of Lee, was the mother of Sir William Lockhart, well known in history under the title of *Embassador*. Sir William, then a youth of fifteen, was with his uncle at the time of his death. *Fowler*, p. 216. 236. 241.

the

the head of four troops of horse, met him, and escorted him into the town. The cannons were fired, and the whole garrison stood under arms in honour of the British ambassador.

At Hanau the ambassador was royally entertained during four days; and when he washed before meals, as was the custom in those days, Sir James Ramsay held his napkin. The ambassador, being young in office, strove to avoid those marks of respect, as if they had been paid to his *person*, and not to his *office*.

1635. The Imperialists besieged Hanau; and, to prevent any succours from being thrown into the town, surrounded it with lines and redoubts. Historians express their admiration of the fortitude and perseverance of Ramsay during this siege, which was long and severe. He annoyed the enemy by vigorous and successful sallies; he took every possible precaution, as well to supply the town with provisions, as to prevent waste; he even unpaved the streets, sowed them, and reaped this singular harvest. The inhabitants of Hanau, vying with the garrison in courage and constancy, patiently submitted to the calamities of war, and to the more grievous calamity of pestilence.

1636. At length the besieged, having consumed all their horse-flesh, were reduced, by the extremities of famine, to feed on dogs and cats *.

William Landgrave of Hesse, aided by the Swedes under Sir Alexander Lesley †, attacked the Imperialists, forced their lines, and relieved Hanau. [13th 14th June. ‡]

*Calvisii. Chron.
Suppl. 1012.
Loccenii. Hist.
Suec. ix. 662.
Puffendorf.
Rer. Suec.
viii. 250.—52.
Priorato, xi.
374. Mercure
François, 1637.
pp. 178.—184.*

* It is hard to say why Priorato, at p. 374, should have ascribed this gallant defence to a Swedish Colonel *Vitzbum*. [*“ Nella Hanau commande il Colonello Wijtum, uno de più bravi capitani, ch’hebbe la corona di Suecia.”*] For, at p. 445. he admits, that Ramsay, erroneously termed *Rantzau*, was the governor.

† Better known, in our miserable civil wars, under the title of *Earl of Leven*. His life well deserves to be recorded in a *Biographia Scotica*, should there ever be spirit in our nation to accomplish any work of that nature.

‡ The *Mercure François*, says, “ 21st of June;” but I chuse to follow Puffendorf.

The garrison, much weakened during the long siege, was replaced by 1200 Hessians.

Puffendorf.
Rer. Suec.
viii. 265.

The siege having been thus raised, Ramsay amused the Imperialists with offers of agreeing to a neutrality. And, in the mean time, he made wide and continual courses into the neighbouring country, and collected whatever might be necessary for the maintaining of the post committed to his charge.

Puffendorf.
Rer. Suec.
ix. 289.

1637. The Elector of Mentz, the Landgrave of Hesse Darmstadt, and the Regency of Francfort, lay open, above all others, to the depredations of Ramsay. Neglected by the Imperialists, and unable, through mutual jealousies, to concert any measures for their common defence, they applied for a cessation of arms. It was granted, to endure until May 1637; but under this express condition, that Ramsay should be allowed to bring into Hanau, the provisions which he had purchased and collected in their territories.

At that time, Hermanstein, near Coblenz, was closely blockaded by the Imperialists; and was reduced to the like extremities of famine as Hanau had suffered in the former year. There could be no doubt, that, if it surrendered, the troops employed in that siege would march against Hanau, and therefore Ramsay resolved to send supplies to Hermanstein.

He loaded two vessels with military stores and provisions, and found means to convey them safely to the besieged fortress. [3d April 1637.]

That, at such a time, two loaded vessels should have passed by Francfort and Mentz, and made their way without suspicion, is a circumstance seemingly fabulous; and yet it is so well vouched, that no doubt can remain of its truth.

Priorato Hist.
xiii. 446.

Priorato, an historian of mean authority, explains the stratagem used by Ramsay; while Puffendorf, although in general a better informed

informed author, relates the strange attempt, without accounting for its success *.

Ramsay, it seems, loaded the vessels at Offenbach on the Maine, and put some soldiers on board in the disguise of Jesuits. He ordered them to say, "That the vessels were from Offenbach, and " were going down the Maine and the Rhine with goods, the " property of the fathers of that order †." This fictitious account gained easy credit; and the personated Jesuits, as known partisans of the house of Austria, and enemies of Sweden, were allowed to proceed on their voyage without molestation.

An attempt was made to convey a third vessel in the same way; but the Elector of Mentz intercepted it, [12th May 1637.] The garrison of Hermanstein, despairing of any farther supplies, capitulated, [16th June 1637.]

The Elector of Mentz, who had intercepted the succours sent to Hermanstein, was the first object of Ramsay's resentment. On the expiration of the truce, he surprised, stormed, and pillaged Aschaffenburgh, a town belonging to that Elector.

The Imperialists gathered about Hanau, and again threatened to besiege it. Ramsay was now deprived of every hope of relief: for, by that time, almost all the Princes of Germany had quitted their alliance with Sweden, and had obtained from the Emperor such terms of peace or neutrality as their necessities dictated: The Swedish troops, under the Duke of Saxe Weimar, were occupied in Alsace: those in Westphalia could hardly maintain their ground against the enemy on that quarter; and the other armies of Sweden could not, from their distance, afford any succour to Hanau.

In this extremity Ramsay began to negotiate with the Imperia-

Puffendorf.
Rer. Suec.
ix. 289.

* Puffendorf, however, knew that some stratagem had been used: for he says, that Ramsay made his attempt "*singulari quodam astu.*"

† Priorato says, "to Mentz," which must be a mistake: he should have said "to Cologne."

lists. The propositions which he made were of the following import.

That Philip Maurice, Count of Hanau, an exile for his adherence to the Swedish cause, should have a full pardon, be restored to all his territories, and be admitted to such conditions of peace and neutrality as the other German Princes had obtained: That the Count should maintain a garrison at Hanau, which, however, was to swear fidelity to the Emperor.

For himself, Ramsay stipulated, that 50,000 dollars should be paid in Scotland to his wife; that the Emperor, under the guarantee of the Elector of Mentz, should secure to Ramsay his possessions in the dutchy of Mecklenburgh, or an equivalent in lieu of them; and, all these things being done, that he should cause him to be conducted safely to the quarters of the Swedish troops in Westphalia.

When the conditions of this negotiation came to be known, some of the Swedes complained, that Ramsay meant to sacrifice the interests of Sweden to his own private advantage: But he sharply made answer, that, as circumstances then stood, it was impossible that Hanau could be either defended or relieved; that he offered to treat, because he had no choice; and that, so far from seeking any profit to himself, he did not even bargain for indemnification: For that, in maintaining the post at Hanau, he had expended his all, upwards of 20,000 dollars of his own money, and upwards of 70,000 dollars, arising to him from contributions and spoil.

The French, whose interest leads them to foment every war in Germany, were in alliance with Sweden; and they endeavoured to counteract this treaty, by dissuading Count Philip Maurice from any accession to its preliminaries. But he, impatient of exile, embraced this favourable opportunity of returning to his own territories. [22d November.]

On

On his arrival at Hanau he imprudently assumed the powers of a sovereign, issued orders to the garrison, as if it had been under his command; and he even prohibited the putting up of public prayers for the Queen and States of Sweden.

This premature exercise of authority offended Ramsay, and led him to suspect, that the Imperialists, instead of concluding the treaty, proposed, by means of the Count, to expell the Swedes from Hanau.

If, as Puffendorf imagines, Ramsay negotiated merely to gain time, and in the fond hope of succour from the Duke of Saxe Weimar, the consciousness of the duplicity of his own behaviour must have increased his suspicions of the Imperialists.

Besides, his garrison did not now consist of the men whose resolution and fidelity had been tried during the former siege; and, after the restoration of the Sovereign, Ramsay could not expect to retain his wonted authority over the citizens of Hanau.

With that spirit of intrepidity and decision which he had shewn in former exigencies, he seized the Count of Hanau and his confident Count Solms, and kept them in close custody. [13th December.]

1638. The face of things changed suddenly. Henry Count Nassau Dillenburgh, at the head of some troops belonging to Mentz and Francfort, entered Hanau, either by surprise or treachery *.

Ramsay, in this extremity, collected some officers and about seventy soldiers, barricaded a house, and maintained a desperate defence, refusing quarter; wounded and unable any longer to resist, he fell alive into the hands of his enemies. [12th February.]

Puffendorf,
ib. 290. 332.

Puffendorf, ib.
Loccenii Hist.
Suec. ix. 682.
Calvisii Chron.
Suppl. 1014.

* Most probably by treachery; for the troops conducted by Count Nassau amounted to no more than 700 foot, with a small body of horse, a number not equal to that of the garrison of Hanau. Puffendorf mentions a report, that Lieutenant-Colonel Danner, confederating with some of the citizens, opened the gates of the city to Count Nassau.

They shut him up in the castle of Dillenburgh, before he was healed of his wounds; and there is too much cause to suspect that they treated him, while in prison, with more severity than the laws of war authorise *. His sufferings, however, were not of long endurance, for, in a few days, he expired. [11th March 1638.]

Expedition,
ii. 20.

It should seem that Monro, in a very singular passage of his *Memoirs*, covertly alludes to the fortunes and fate of his old companion in arms, *Ramsay*.

" Some fantastic officers, that cannot govern themselves nor
 " their wealth, will hunt and hawke with trains on princes bounds
 " [domains], as I have known some do being abroad, thinking
 " themselves equal to princes, whereof they were far short; and
 " they will have their silver plate, their gold, their silver [*chains*],
 " their coaches, their trains and officers of household, counter-
 " feiting greatness and great men; having, it may be, but little
 " worth, [substance or property], besides, *suffering themselves in*
 " *their pomp to be surprised, their goods taken from them, and then to*
 " *be cast in a close dungeon or prison, till they die for want, the reward*
 " *of their pride.*"

* " In gravem custodiam traditus." *Loccenius.* " Exasperatis in ipsum vicinorum
 " animis, duræ custodiae inclusus, vitam finiit." *Puffendorf.*

L I F E

O F

G E O R G E L E S L E Y.

GEORGE LESLEY of *Monymusk* was an eminent Capuchin Friar, in the early part of the seventeenth century. J. B. Rinucini, Archbishop of Fermo, the intimate friend of Lesley, drew up an account of his life. Francis Barrault, *Procureur de la doctrine Chrétienne*, translated this account into the French language from the original Italian, and published it at Paris, with an approbation signed by Yves Pinsard Prior, and Charles Thebault Sub-Prior, of the Great Convent of Jacobines. The following abridgement of that work is made from a second and improved edition, printed at Paris in 1682. 12mo. pp. 297.

IN that place where Scotland is divided by many mountains, P. 2.
on the coast of the German sea, the city of Aberdeen lies. It derives its name from a little river called *Don*.

James Count Lesley, and Jean Wood his wife, persons no less P. 2.
noble than rich, dwelt in Aberdeen.

At the end of the first year of their marriage, they had a son, P. 3.
George.

The great pains which the nearest relations of this child be- P. 3.
stowed in educating him, served only to disorder all the powers
of his soul; for while he sucked the milk of his mother, to live
to this world, he sucked the venom of Calvin, to die to heaven.

The death of Count James happened soon after. He left his P. 3.
son

son *George* heir to his opulent estates ; and by his testament he provided, that the boy should be bred at Paris.

P. 4. Jean Wood married the Baron of Torrey ; and her son *George* being now in his eighth year, she sent him to Paris, with a noble equipage, and a train fitting his rank. She entrusted him to the care of a wise and judicious preceptor, and recommended, above all things, steadiness in the Protestant religion.

P. 5. The boy applied himself diligently to his studies. He became

P. 6. acquainted at school with two brothers of an illustrious family.

P. 7. His young companions insensibly gained his confidence, talked with him on subjects of controversy, and introduced him to the acquaintance of their father. He completed what his sons had

P. 8.—12. begun, convinced *Lesley* of the errors in which he had been brought up, and at length made him a proselyte to the Roman-Catholic faith.

P. 12.—15. His preceptor, having discovered this change of religion, wrote an account of it to Aberdeen.

P. 16. His mother sent him a letter, thundering out her maledictions : She threatened to disown him for her son, to abandon him to beggary, to deprive him of his estates, and to blot out his name from the genealogical tree of the family. These were the softest expressions of her letter.

P. 16. Perceiving, however, that threats had no effect, she changed her language, and earnestly implored him to return to the Protestant faith.

P. 17. But to no purpose : *Lesley* resisted every solicitation with inflexible constancy. Then his mother recalled the preceptor, withdrew all supplies in money, loaded her son with her curses, and formally renounced him.

P. 18. Here the Archbishop of Fermo exclaims, “ Alas ! to what lengths will not obstinate zeal go in matters of religion ! How could a mother be so unnatural, as to deprive her son of the fortune to which his birth entitled him ! ”

Lesley,

Lesley, thus beggared and banished, was supremely happy: he had lost Scotland, but he had gained the universe. P. 18. 19.

The father of his two companions gave him shelter, and treated him as his own son. P. 20.

Lesley having attained to the age of sixteen, accompanied them in a tour through Italy. P. 21.

At Rome he became acquainted with Ange de Joyeuse, a Capuchin Friar, known in the world under the title of Count *de Boucage*; and was greatly edified by his conferences with that extraordinary man. P. 23.

He resolved to become a Capuchin; and accordingly offered himself to the General, Jerom de Castel-Ferrato: but the General doubted whether he could, consistently with certain bulls of the Pope, receive the son of heretics amongst the sons of St Francis. P. 24.
P. 31.

Lesley instantly demanded an audience of the Pope. At that time Paul V. sat in the Papal throne; a Pontiff, to whom Christendom erected, in the heart of every Christian, two statues, the one of justice, and the other of peace. P. 37.
P. 38.

The entry into the audience-chamber appeared to Lesley like that into the Mosaical sanctuary. Just as he lifted his eyes up to adore the Pontiff, he was dazzled with an unusual splendor: the room seemed to him more luminous than the sun; and he thought that all the rays of light were combined to form a tiara for the majesty of the sacred head. P. 39.

This vision was frequently related by Lesley to the Archbishop of Fermo, who observes, that a light of that nature, however imperceptible to mortal eyes, always surrounds the Roman Pontiff. P. 39. 40.

The young proselyte could not find words to express his request; but the Pope, being instructed by Heaven, understood, and granted it. P. 41.

Lesley was, accordingly, received, as a novice, amongst the Capuchins, and performed, chearfully, the duties of that probationary P. 43.

- P. 52. nary state; and indeed, since the dew of a fair morning supplies the oyster with pearls, and the bee with honey, much is to be expected from a young lord, who devotes himself to a monastic life.
- P. 61. Having continued to sail with a favourable wind, he was led happily into that port which placed him out of the reach of all the tempests of this world; and, under the name of *Brother Archangel*, he became a Capuchin.
- P. 57. It will be remarked, that, at this time, he had not arrived at majority.
- P. 63. Archangel had formerly made a competent progress in literature at the University of Paris. He now applied himself to philosophy, and theological studies; and, having finished his course of education amongst the Capuchins, began to preach.
- P. 64.—66. Since the time of his leaving Scotland, near twenty years had elapsed: his mother, notwithstanding the numerous progeny of her second marriage, still remembered her outcast son *George*: at length, she learnt that he was one of the order of St Francis, a Capuchin; and this order was represented to her as being altogether base and contemptible, even in the opinion of the Roman Catholics themselves.
- P. 68. Her first thoughts were, to hire some person to go from Scotland to Italy, and assassinate her son; for, to shed his blood, with the purpose of preserving the splendor of his family, did not, in her opinion, shock the laws of nature: but, after more mature deliberation, she resolved to send the eldest son of her second marriage to Italy, that he might prevail on his brother to quit the disgraceful profession of Capuchin: she promised withal, that Archangel should not be solicited to depart from his religious opinions; and she even gave assurances, that the most honourable employments in his own country awaited him, though a Roman Catholic.
- P. 69.

The

The young Baron of Torrey found his brother at Urbino, and, under a feigned name, presented a letter to him from his mother. Archangel would not open it without leave of the Guardian. The Baron, surprised at this mark of clerical obedience, discovered himself, and urged his brother to quit the habit of St Francis; and, in the name of their mother, told him, that she had preserved entire the possessions of his ancestors, which he might enjoy, together with the delicious gardens of Monymusk.

Archangel made this answer, "I am thankful that my mother is alive, for then I may yet hope that she will not be damned."

The Capuchins entertained the stranger with as much assiduity as Sarah did the angels; and the Guardian appointed a house in Urbino for his reception. "It was the will of Divine Providence," says the Archbishop of Fermo, "that a heretic should be an eye-witness of that absolute dominion which Christian and religious poverty has over the wealth of others."

Frederic Maria de Rovere, Duke of Urbino, reigned at that time. He received the stranger with extraordinary demonstrations of esteem; and, with the aid of the Capuchins, and of all the other ecclesiastics of Urbino, sedulously laboured for his conversion: Archangel did what was in his power towards it, and offered to yield up his right to the family-estate in favour of his brother.—The Baron embraced the Roman-Catholic faith.

This conversion was celebrated by a solemn *Te Deum*, by a discharge of musketry, and by fire-works. The Duke gave a magnificent feast on that occasion, and invited all the Capuchins to it. The sight of the different parts of the desert served as so many ladders to elevate the fathers to the most sublime contemplations: While they admired the skill of the confectioner, in moulding sugar-candy into statues, and in condensing liquors, they thought that it was a thing yet more admirable, to melt the hard heart, and to render pliable the stubborn will of a heretic.

P. 74.

P. 76.

P. 76.

P. 77.

P. 77—94.

P. 96.—98.

- P. 98. The Duke told the convert, that this feast was intended as a feeble representation of the feast made, at that moment, in paradise, on account of his conversion.
- P. 99. The two brothers agreed to bring over, if possible, their aged parent to the faith, and even to sow the seeds of religion throughout Scotland. It was concerted between them, that the Baron should go first, and Archangel wait for some favourable opportunity of following him.
- P. 100. The Baron having received a present of a gold chain and crucifix from the Duke, left Urbino, and went directly to London.
- P. 102. He made his journey from London to Scotland by sea: but the voyage was tedious; the cross winds obliged him, for more safety, to land every night.
- P. 103. The old lady was much disappointed on finding that her eldest son had remained in Italy. The Baron endeavoured to comfort her, but in vain. "I see," said she, "that George is obstinately resolved to follow his ignominious course of life, and that you are so weak as not to have courage to hate him.—These are the fine lessons of a religion, which, in order to give tranquillity to the mind, begins with the overthrow of natural duty."
- P. 106.—108. When the Baron retired to rest, he chanced to leave the gold chain and crucifix on a little ivory table in his bed-chamber. His mother coming in discovered them, and soon learnt from himself that he had changed his religion. She loaded him with imprecations, and ordered him to quit the castle.
- This short account of what happened in Scotland was necessary for understanding the after events of the lives of Friar Archangel and his family. We now return to him.
- P. 110.—113. Mary of Medicis, Regent of France, wished to have a Capuchin preacher at court: Archangel was appointed to that office. As a court-preacher, he discoursed of those virtues *alone* which are proper for great princes; and as he never censured any thing, unless
by

by allegories and figures, the good-breeding of his sermons corresponded with the dignity of his pulpit.

About that time, Gregory XV. succeeded Paul V. He instituted the congregation *De propaganda fide*; and committed the superintendency of it to his nephew Cardinal Ludovisio, the Hercules who aided that old Atlas, Gregory, in supporting the globe. P. 113.—115.

While Gregory slept, his bulls converted the Antipodes. Neither did the sun of charity forget to convey its warmth to the frosts of Scotland. The Pope, in consequence of cœlestial and infallible inspiration, appointed Archangel to be chief of the mission to Great Britain. P. 116.

It happened that an ambassador from Spain to the court of London was then at Paris, appointed to negotiate a marriage between the Infanta and the Prince of Wales. He wished to have an English interpreter: Archangel undertook that office: by means of it he might, under the appearance of a layman, discharge, with more facility, the duties of his mission. “ We are “ attached,” says the Archbishop of Fermo, “ to external appear-“ ances.” This made Archangel unwilling to lay aside the Capuchin habit: he feared that, by *secularizing* the body, he might profane his soul. But what cannot the dispensations and the commands of the Church perform? At length, he felt, and demonstrated, that one may *merit* in silk as well as in woollen. P. 118. 119.

Archangel was now an interpreter in temporal matters, and the prophet of the designs of Heaven. P. 120.

He sent for his brother out of Scotland, and concerted with him the proper measures for the success of his mission. P. 122.

The Spanish ambassador, on quitting England, presented Archangel with a fine horse. P. 124.

Archangel set out for Scotland. One of his servants led the Spanish horse. Archangel was mounted on a hackney, which he had bought at court; but he made most of the journey on foot, and only P. 126.

only rode when he saw passengers, who, from his walking, might suspect him to be a Capuchin.

P. 127. He wrote a letter, in his own person, to his mother, and dated it from Urbino. In it he recommended the bearer as a gentleman of great worth, and as his particular acquaintance.

P. 129. When he arrived at the castle of Monymusk, his mother was busied, with her two daughters-in-law, in embroidering a silk-bed for her eldest son, should he return from Italy.

P. 129. 130. Archangel presented the letter : his mother read it, not without some emotions of displeasure ; yet she politely welcomed the stranger, telling him that *the house was his own*.

P. 130. Edward, her youngest son, came and paid his respects to the stranger ; and a magnificent feast was served up.

P. 131. According to the mode of the country, the heretic chaplain sat at table. That man enjoyed a salary from the family of upwards of seventy pounds Sterling [300 crowns]. Here the Archbishop of Fermo pathetically exclaims, “ So high has the power of darkness ascended, that it sells, at a great price, the errors of mere ignorance.” Archangel was struck with horror, on seeing the impious minister in the company ; and whenever he cast his eyes towards that heretic, he thought that the sumptuous banquet became a gloomy funeral supper. “ How can I,” said he to himself, “ relish any viands that are infected with such poison ? and how will truth find entrance into a house, amidst the rouqueries of this abominable minister ? ”

P. 133. 134. In the course of conversation, the stranger avowed himself to be a Roman Catholic ; and artfully introduced such apologies for the supposed absent Capuchin, as drew a tear from his mother.

P. 136. Archangel, studious to gain the good graces of the family, made his youngest brother a present of the Spanish horse.

P. 137. P. 138. For five days he remained in disguise ; but early in the morning of the sixth, as he walked about near his mother’s apartment,

he

he observed, that the entrance to a fine vallery, which he remembered in his father's time, was built up; and he said inadvertently to a servant, "When was the vallery taken away?" His mother overheard the question; and wondered how a stranger, who had resided at Monymusk for no more than five days, should know aught of a vallery that had been removed eighteen years before. At that moment the castle-gate was opened, and Archangel went out to see the horses exercised in the manege.

P. 139.

As soon as he returned, his mother sent for him, and a discourse ensued.

P. 140.

Great joy prevailed in the castle of Monymusk. The Baron, who had been driven away, was sent for, to share in the happiness of the family.

P. 143.

The news of the safe return of George Lesley went through the town. The old lady received a thousand visits of congratulation; and the fame of this event, so long wished for, reached even to Aberdeen. Fires of rejoicing were lighted up on the battlements of the castle of Monymusk; the inhabitants of the town discharged their culverins, and let off many sky-rockets, which seemed as the aerial messengers of their gratitude.

P. 143.

Amidst such general festivity, the heretic minister alone was sullen. "Some fury of hell had seized his heart, and, with her envenomed serpents, gradually consumed his bowels."

P. 145.

The lady told her son, that this day of joy repaid all the affliction that she had experienced, and all the tears that she had shed, for *twenty-five* years; that she was willing to leave him undisturbed in the religion which he had chosen; and that she looked for the like privilege from him with respect to her religion.

P. 146.

Archangel instantly perceived, that this proposed compromise was owing to the artifices of the heretical minister; and he made answer, that "belief was independent of every mortal; and there-

P. 146. 147.

" fore, in a thing so sublime, he would not have the temerity to
 " undertake aught of himself."

P. 147. He now began to discharge the duties of his mission : he collected what auditors he could in the forests, and taught them.

P. 148. Sometimes he visited the preaching places of the heretics ; and, impatient at seeing such numbers abused by falsehoods and lies, he cried aloud, " The minister alters the gospel ; credit not his im-
 " postures ; but come to me, and I will teach you the true word." The congregation dropt off by degrees, and left the minister with hardly any audience.

P. 149. Archangel led them to a neighbouring mountain ; and, after some preparations related by his historian, began to preach. Scarcely had he discoursed for half a quarter of an hour, when he saw the people change colour, shudder at his thundering expressions, pour out tears, throw themselves at his feet, and pray for mercy and reconciliation with the ancient or Roman Church, from which they had unhappily separated themselves.

P. 149. The Calvinist ministers, enraged at his success, informed the court, that Archangel made converts with the view of withdrawing men from their allegiance. " Such (says the Archbishop of Fermo) is the usual stratagem of those miserable heretics, to check the progress of religion, to have those punished who perform its exercises, and to turn away the simple from that veneration which otherwise they would shew to the relics of the men who have suffered capital punishment for preaching up and defending the faith."

P. 150. The success of Archangel's mission was very great. In the space of eight months he converted four thousand persons about Monymusk and Aberdeen ; and had he not been recalled soon after, he would have prepared that whole country for submitting itself to the Church of Rome.

But

But the conversion of his mother was what Archangel had most at heart. P. 151.

Having found a convenient opportunity, he thus addressed her: P. 154.
 " Perhaps you imagine, that were I to speak to you of the faith,
 " I should use scholastic subtleties, and the artifices of Italy, con-
 " found you with sophisms, and leave you to grope in the dark.
 " —No, Heaven forbid. Call your minister, hear my arguments
 " and his, and then judge for yourself."

The proposal seemed fair; and the old lady sent immediately for the minister. He endeavoured to elude the conference, saying, that the true faith ought never to be called in question, and that he who pretended to bring light was perhaps a minister of darkness. P. 155.

But the old lady would not listen to his excuse. She told him, that the conference might have the effect of bringing her son back to the Protestant religion; and that no rewards could be too great for him who should be the instrument in so happy a change. P. 155. 156.

The heretic knew not how to avoid this consideration of worldly interest; and therefore he engaged himself in the fatal conference. P. 156.

Archangel thus began the debate: " Since you say that your faith is so efficacious, you are obliged to shew me what it is."— " Certainly," answered the minister; " it is the faith of Calvin."— " Into what church is it that Calvin has received his believers?"— " Into the reformed church of Geneva."— " If so, we must see wherein your church of Geneva differs from my church of Rome."— " It differs in all particulars, and especially in this, that we acknowledge nothing, and believe nothing, but what is precisely mentioned in Scripture." Then Archangel said, smiling, " If you can shew me that any mention is made in Scripture of the church of Geneva, I shall give my mother no more trouble about religious controversies." P. 157.

The

P. 157. The impious creature made answer, with downcast eyes, that, if time were allowed him, he should undoubtedly find out the passage that mentions the church of Geneva. Archangel gave him four and twenty hours. And thus ended the first conference.

P. 158. During the night, the two champions prepared themselves for combat. The Catholic mortified his body with hair-cloth; while the other, full of madness and confusion, constantly turned over the leaves of the Bible; and not being able to find what he looked for, cursed himself, and, as Saul did, invoked the dæmons assistance.

P. 158. At the hour appointed, the lady, like another Deborah, gave the signal for battle. " You promised," said she, " to find our

P. 159. " church of Geneva in the Bible." " Madam," said the minister, " had I had more time, I should certainly have found the " passage." And on being still further pressed, he added, " You " must not suppose that it is so very easy a matter to find passages " in the Scripture which speak precisely of that church; and, for " proof of this, do you ask your son, and tell him, that since I " cannot find our church *there*, he ought to find his."

P. 159. " That is more than I undertook," said Archangel; " but since " you ask it, order a Bible to be brought, and I will presently " shew you our church in it." Then, in presence of the minister, already confounded with the offer that Archangel made, he opened the Epistle to the Romans, and shewed her how St Paul, in the first chapter, gave thanks that the *Roman faith* was proclaimed to all the world, and afterwards expressed his desire of going to Rome, to confer with the Roman church on some difficulties which occurred concerning their common faith.

P. 159. The lady admired the clearness of the words; and the heretic was forced to admit the church of Rome to have been originally the *true* church; but he said, that afterwards, having been adulterated in a thousand ways, she became that infamous [woman]

man] revealed to St John in Patmos; and that the holy Reformation of Geneva was established in her place.

"Then," replied Archangel, with a holy ardour, "you must shew me from Scripture how the Reformation of Geneva has been substituted in place of the Church." The deceiver was struck dumb, and could not make any answer to this last observation.

There ensued three more conferences, in all which the minister was confounded. At last the lady cried out, "Son, what is the meaning of this? I have lodged error in my house for so long a time, without having ever opened my eyes to discover it." And saying this, she broke up the conference, and retired to her chamber, without casting a look on the minister. He presently asked his dismission. And thus the impious man was disgracefully expelled from the castle; and the tutelary cherubims of that mansion used no other flaming sword to drive him out, save the words of the old lady.

The mother, her daughter-in-law, her youngest son, and all the officers and servants about the castle, were converted to the Roman-Catholic religion.

In the uppermost story of the castle there was a very fine hall, to which the family often resorted, for the sake of the beauty of the prospect. The lady turned this hall into a chapel. The richest and most sumptuous furniture of the house was employed in decking out an altar. The ladies vied with each other in bestowing on it their magnificent gowns, their jewels, their pearls, their chains, and their works of embroidery. Gold and silver were employed for making the sacred vessels. The mother crowned this work, by giving all the rings that she wore on her fingers to her son. Archangel had them made into a fair chalice and paten of massy gold. In a word, the divine offices were celebrated at

the castle of Monymusk with the utmost solemnity and splendour.

P. 168. Here the Archbishop takes a retrospective view of the events that he had recorded; and says, " Who will give wings to this " little book, that it may fly with confidence to every corner of " the earth, and overcome all the rigour of seasons? Who will " aid it in its course to Norway, and the thickest forests of Prus- " fia? Let haughty Pomerania peruse this history, let the rug- " ged Danes and the proud Swedes study it, and say what argu- " ments they can use for weakening the wonderful concatenation

P. 169. " of facts and consequences which it displays *." — " They will " be reduced to dispute the truth of the narrative, and they will " give the lie to this book. If so, my wishes become more eager, that " this little work may go into all the regions of the north, and " meet with every mark of contempt, and all bad usage imagi- " nable; that it be exposed to general censure, and even public- " ly burnt. It will be my highest honour to learn, that my wri- " tings have been torn to pieces, and committed to the flames, in " those places where I would willingly yield up my life, and " shed my blood, for the love and glory of religion."

P. 170. As the Roman republic, having once mastered Italy, made a rapid progress in subduing many kingdoms; so Archangel, hav- ing wrought the conversion of his mother and his family, met no farther obstacle in enriching Paradise with his conquests.

P. 172. He was wont to say, that, during the time of this first mission, which continued for more than two years, he made a greater number of converts while dressed in his secular than in his reli- gious habit. So true is it, that a profane garb brings no stain on the purity of the maxims of the faith.

P. 175. A severe edict was published at Aberdeen, commanding, in the King's name, all Roman-Catholic priests to quit Scotland within

* This digression is much abridged.

a certain time, under pain of death, and confiscation of goods. The Prince of darkness aimed that thunderbolt against the edifices which Truth had already erected.

Such were the cruel resolutions taken by government. The new converts looked on this edict as a sentence of death: however, they sometimes flattered themselves that it would not be carried into execution. P. 176.

But Archangel had no such hopes. He knew this to be a state-business; and as it was in matters of religion, he feared that every passage to clemency and mild measures would be shut up. Hell opposed the madness and cruelty of persecutors to the generous resolutions of the Roman-Catholics. Archangel knew well, that, in the garden of the church, young plants newly watered must needs suffer the violence of tempests; yet he comforted himself with this reflection, that no malign influences of sublunary meteors can hurt them. P. 177.

The mother of Archangel shewed much fortitude on the near view of a separation from her beloved son. Is it not incredible, says the Archbishop of Fermo, that the weaker sex should prepare itself to endure cruel persecutions with courage more than masculine? "But *is it not true*, that the Eleven thousand virgins "have left a memorable example of the constancy of their sex? "They were designed to people Brittany; and, embarking at "some ports not far distant from Scotland, they had for sails "their innocence and their purity; and having resisted the violence of the Huns, they exchanged the place of their destination, and went to people the cœlestial abodes of Paradise. The "waves of the empurpled Rhine, and the British sea, tinged with "their blood, gave testimony to the invincible fortitude of those "Eleven thousand virgins."

Archangel retired into England, and, together with his brethren P. 180.
of

of the mission, laboured night and day in ruining the empire of the Prince of darkness.

P. 187. He was frequently in imminent danger of being apprehended. One time particularly, as he travelled with a single servant through a by-road, he met a heretic bishop going on his visitation with a numerous retinue : "Alas ! poor Truth," said Archangel to himself, " how art thou despised and abandoned on the earth, where errors and cosenage are in such high estimation ! That man carries poison, and thirsty souls go to drink it; while I, a minister of salvation, must go to seek hearers amongst deserts, and in caverns."

[P. 188. The chaplain of Monymusk happened to be in the Bishop's company : he informed against Archangel : the Bishop sent twenty-five horsemen to seize him ; but he escaped : his servant, however, was taken, together with his portmanteau, containing his writings, some books against heretical vanities, and a fine chalice.

P. 189. The Bishop caused the writings and books to be publicly burnt ; and he profaned the chalice, by putting it round as a drinking cup at a great feast which he gave.

P. 215. After the departure of Archangel from Scotland, the heretics, observing that his mother had ceased from her attendance at their temples, excommunicated her for contumacy. This sentence having been laid before the civil judge, he condemned her to be deprived of her whole fortune. His judgement was most rigorously executed ; and, in a few days, the mother of Archangel was stript of her revenues and heritages, and of all her moveable goods. She retired into a small dwelling, where she subsisted on the little that she could earn by spinning.

P. 219. Archangel resolved to visit his mother : but the enterprise was hazardous ; for the guards had been doubled, and *the inquisitors of the faith* carefully examined every part of the kingdom.

He put on the disguise of a peasant. As he drew near Monymusk, he gathered some herbs; and, pretending to be a gardener, he went forward to cry them about the streets, after the manner of the country. The guards stopped him at the gate; and one of the soldiers, in a drunken fit, said, "This fellow has much the "air of being a Papist." Archangel, however, gained admittance into the town; and he began to cry through the streets, "Buy my greens." Not knowing where his mother resided, and afraid to ask any questions, he passed throughout Monymusk three times. Having sold almost all his greens, he knew not what pretence to use next for discovering her. Just at that moment, she came out of a miserable hovel, and cried, "Here, Gardener." Archangel was deeply affected at seeing his mother dressed like a servant-maid, and reduced to the necessity of purchasing greens for herself.

P. 220.

P. 221.

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He approached the door, trembling, and examining all around, lest he should be observed. While his mother was cheapening the greens, he looked her full in the face, and said, "Madam, This "gardener does not sell, but give to his mother." The mother uttered a cry, which was heard in the street; but recollecting the danger, she made a sign for him to go into a lane, where there was a low house, and a private entry.

Short was the interview between Archangel and his mother; *the King's commissaries in matters of religion* broke into the house.—The mother had only time to say, "Be of good heart—we are "dead."

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The commissaries said, that they were looking for Roman-Catholic priests; and they asked Archangel, what business he had there? Archangel said, that he was selling greens.—"You "ought to sell greens in the streets, and not in a house. Do you "not know that this woman is a Papist? Perhaps you yourself "are a spy."—Then they ordered him to depart immediately.

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P. 223.

P. 224.

Archangel could only take a silent and stolen farewell of his mother, and he returned into England.

P. 210. &c.

The circumstances of this visit to the town of Monymusk are particularly interesting; because they were related by Archangel himself to the Archbishop of Fermo, and Father Vagnoze Pica, Rector of a convent at Ripa-Tranfone, in the March of Ancona.

P. 191.

Archangel, on his return to England, had letters from the General of the Capuchins, informing him, that he was accused of having transgressed the rules of his mission, and advising him to repair to Italy, in order to justify himself.

P. 192. 194.

The children of the present world will not easily believe the excesses of Archangel's joy on hearing this news. "Now," said he, "I begin to merit;" and he prayed incessantly, that some obstacle might be thrown in the way of his justification.

P. 196.

Here the Archbishop of Fermo bursts out into a passionate apostrophe, which concludes thus: "Oh! I understand perfectly "this celestial philosophy; and because I ingenuously confess that "I do not understand it, it is that I do understand it; for I see his "prayers heard."

P. 196.

At that time the plague desolated Italy; and the roads through its different provinces were strictly guarded, to prevent the spreading of the contagion. Archangel met with frequent embarrassments and interruptions in his journey. This rejoiced him very much, as it withheld from him the means of vindicating himself

P. 198.

at Rome. He thought that his prayers were heard; and in order to profit by this, he made a vow, subject always to the good pleasure of his superiors, that he would attend on those who were visited with the plague.

P. 198. 199.

The General of the Capuchins ratified this vow, and appointed their convent at Cremona for his place of residence. Together with this ratification, Archangel received an instrument from Pope Urban VIII. bearing, that he was fully acquitted of the charge brought

brought against him; and that permission was granted for his being sent back to Scotland. P. 200.

Archangel continued his attendance on the sick at Cremona, until the plague ceased. P. 200.—202.

His superiors judged it proper that he should remain in Italy. P. 202.
He was made guardian of the convent of Mount George, in the diocese of Fermo.

At that time M. Rinuccini was Archbishop of Fermo: he had been appointed to that charge five years before, by Pope Urban VIII. P. 202.

The Archbishop having become acquainted with Archangel *, employed him in preaching, and in performing other ecclesiastical offices. P. 208.

One day the Archbishop found Archangel on his knees, before the image of the Virgin, in the chapel of *our Lady of Leté*. His face and his eyes shone with a light more than human; and he said to the Archbishop, “ I knew well, my Lord, that this *Queen of the Sea* had reserved me for some new voyage. The Pope has established a mission for Great Britain, and has appointed me to it, together with Father Epiphanes, a Scotsman.” P. 227.

The Archbishop then communicated a secret to Archangel, that he himself had been inspired by the *Queen of Heaven* to be of the number of those who should preach the gospel in Britain, if any probability of its conversion appeared; and, at the same time, he intreated him to keep secret this inspiration. P. 230.

Archangel set out on his mission; and just before he sailed with a favourable wind from Leghorn, he wrote a letter to the Archbishop, which contained, among other things, these words: “ I see well that I owe this happy beginning of my journey to the P. 233.

* This acquaintance commenced after the marriage of Mary Infanta of Spain, and Ferdinand King of Hungary, which happened in the year 1631. P. 205.

P. 234. “*Queen of the Adriatic.*” The wind was so fair, that he reached

P. 236. 237. Marseilles in a few hours. He went to Paris, preached at the Louvre, before the King, the Queen-Regent, and the whole court; then proceeded to Calais; and, in company with Father Epiphanes, embarked on board an English vessel, commanded by a Roman Catholic.

P. 238. They had hardly got out of port, when a furious tempest arose. In order to lighten the ship, it was proposed to throw some of the least useful hands overboard. This proposal, however, was far from receiving universal approbation: so in this exigency, and to prevent any murmur or ill will, they agreed to cast lots. Here there occurred another question, whether the two Capuchins should be exempted from casting lots. Some said, that they ought not; because those fathers, meaning to sacrifice their lives for the safety of men, might as well do it at present as hereafter; and since *they* were the best prepared to suffer, it would not be right to exempt them.

P. 239. But others, more judicious, considered how Scotland, the place of their destination, might suffer, and how much they would have to answer for, were they to make away with two persons of merit so extraordinary. Archangel declared, that he and his companion would not submit to any exemption. So all of them began to draw lots. Father Epiphanes drew first, and had a favourable chance. Meanwhile, the tempest increased so violently, that the plan of lightening the ship was laid aside as useless.

P. 240. The ship was driven upon a rock near the Isle of Wight. While Archangel and his companion were confessing some of the crew, and exhorting others, that part of the ship in which they were, separated from the other, and came on shore. Some passengers were saved, but most of the crew perished.

P. 243. It was a lonely place on which they were thrown. After they had travelled a little way into the country, they met a shepherd, who told them, that they would find relief in a neighbouring village,

village, to which the King of England, and the principal Lords of his court, were wont to come, for the sake of hunting. Archangel proposed to go before the others, and took with him two of the passengers, English gentlemen, obstinately attached to their false religion. As he walked along, he converted them both. The only argument used by him which the Archbishop has thought necessary to record, was this, “*We hold that you cannot be saved, “ you admit that we may; judge then which is the safest religion.*”

P. 244.

In consequence of their conversion, Archangel released them from the sentence of excommunication; but he delayed to confess them, until they should all arrive at the neighbouring borough of *St Calpin*.

P. 246.

The joy of Archangel on being saved from shipwreck was not so great as that which he felt on having carried off two such noble spoils from the devil.

P. 246.

When they arrived at St Calpin, Archangel, lest his family should be known, laid aside the name of *Lesley*, and assumed that of *Wooder*, [Selviano], because the name of his mother was *Wood*, [Selva].

P. 247.

Archangel happening to meet a young Scottish gentleman at the inn, asked him, whether there were many Roman Catholics in Scotland *since the great persecution*. “Formerly,” said the young gentleman, “there were very many, and even of the first “families; but the King, by his severe edicts, has expelled them “all, and confiscated their estates; and at present there remains but “one family of them, and it is established in the large town of Mo- “nymusk. To it the King, by an instance of bounty altogether singular, “has lately restored its estates, which had been forfeited, together with “those of others of the like persuasion; and from gratitude for the “services done to him by that family, he tolerates it alone in the ex- “ercise of the Roman-Catholic religion.”

P. 248.

P. 250.

This young gentleman proved to be *Edward*, the youngest brother of Archangel; and from him Archangel learnt, that the

P. 255.

court of France had interposed its good offices in favour of the family of Monymusk, [this was in consequence of the private solicitations of Archangel himself]; and that Charles I. had restored it to the possession of its estates; but that the moveables, having been all sold by public auction, were never recovered.

P. 257. From Edward, Archangel got the sad accounts of his mother's death. The circumstances of that event were somewhat singular. She had heard that Archangel was about to return to Scotland on a second mission, and she grew impatient to learn some accounts of him. She walked every day on the road leading from England to Monymusk and Aberdeen; and having met with some merchants on their return from the fair of London, she asked very civilly, "What news there was at the fair?" They answered, none, excepting that there had been lately a great tempest in the German Sea, which separates France from England, on the side where the Thames is; that many ships had perished; and particularly one in which there were some priests.

P. 258. The old lady immediately concluded that her son Archangel was drowned; a flow fever seized her, and she died nine days after.

P. 260. It seems that Edward had come to the Isle of Wight in order to solicit for the continuance of the King's favours, and for leave to have a priest at Aberdeen, who might comfort the whole family. We may well imagine, that Archangel was now intended to be *that* priest, should the King grant the petition.

P. 261.—264. Archangel and his companions went to Newport to pay their respects to the King. As he chanced to be hunting, they amused themselves, until his return from the chace, in examining the fortifications of Newport. Edward happened to say, that it was practicable to undermine the great tower, and that that side of the town could not long resist cannon. These words having been overheard by the centinels, Edward and the two Capuchins were seized as spies, and conducted to the castle. The Governor loaded them with irons, and threw them into a dungeon.

They

They were conducted to the King on his return. The King remembered that he had seen Archangel in the *suite* of the Spanish ambassador, and said to him and his brother, " I have long known the fidelity of your family, and the service that they have done to the state. I shall consider your interest as my own. Continue in possession of all the immunities that I formerly granted; and, while you remain here, I forbid you to have any abode but this castle, which you may use as freely as if it were your mother's house."

P. 269. 270.

P. 271.

While Archangel resided in the castle, he was scandalized at seeing the courtiers kneel before the King. " That," said he to his brother, " was an honour formerly paid to the Divinity in his hallowed temples. We need not wonder at the curse which has fallen on the inhabitants of this miserable kingdom. It is the just punishment of their perverting that reverence which they owe to the Divinity and to the Pope."

P. 273.

Edward, who was a very judicious person, observed that the sentiments of Archangel had no less truth than zeal; for indeed the Kings of England, when they falsely assumed to themselves the quality of *Head of the English Church*, also exacted the respect due to that character; and since they deprived the Church of her visible and true head, it was fit that they should, at the same time, be deprived of his influences.

Archangel and his brother, and Father Epiphanes, left the court, and went to Aberdeen. Epiphanes departed into the uttermost parts of Scotland, where the people are rather rude and ignorant, than heretical. Archangel carried on the business of his mission with great ardour and success: in this he was aided by his two brothers, who, under his tuition, had acquired such skill in controversy, that they could dispute with the ministers.

P. 274.

P. 277.

P. 278.

The King, having heard of the successful labours of Archangel, flew into a passion, ordered him and his brothers to be sent for to court; and commanded, that the edicts which forbade the preaching of the Catholic faith, should immediately be revived throughout

P. 281. 282.

throughout all his dominions. The edicts were accordingly proclaimed, not only in all the public places of London, but in all the towns of Great Britain and Ireland.

P. 284.

Archangel lost no time in obeying the King's commands. He set out for England. By the road he occupied himself in preaching, and in visiting the nobility of his persuasion.

P. 285.

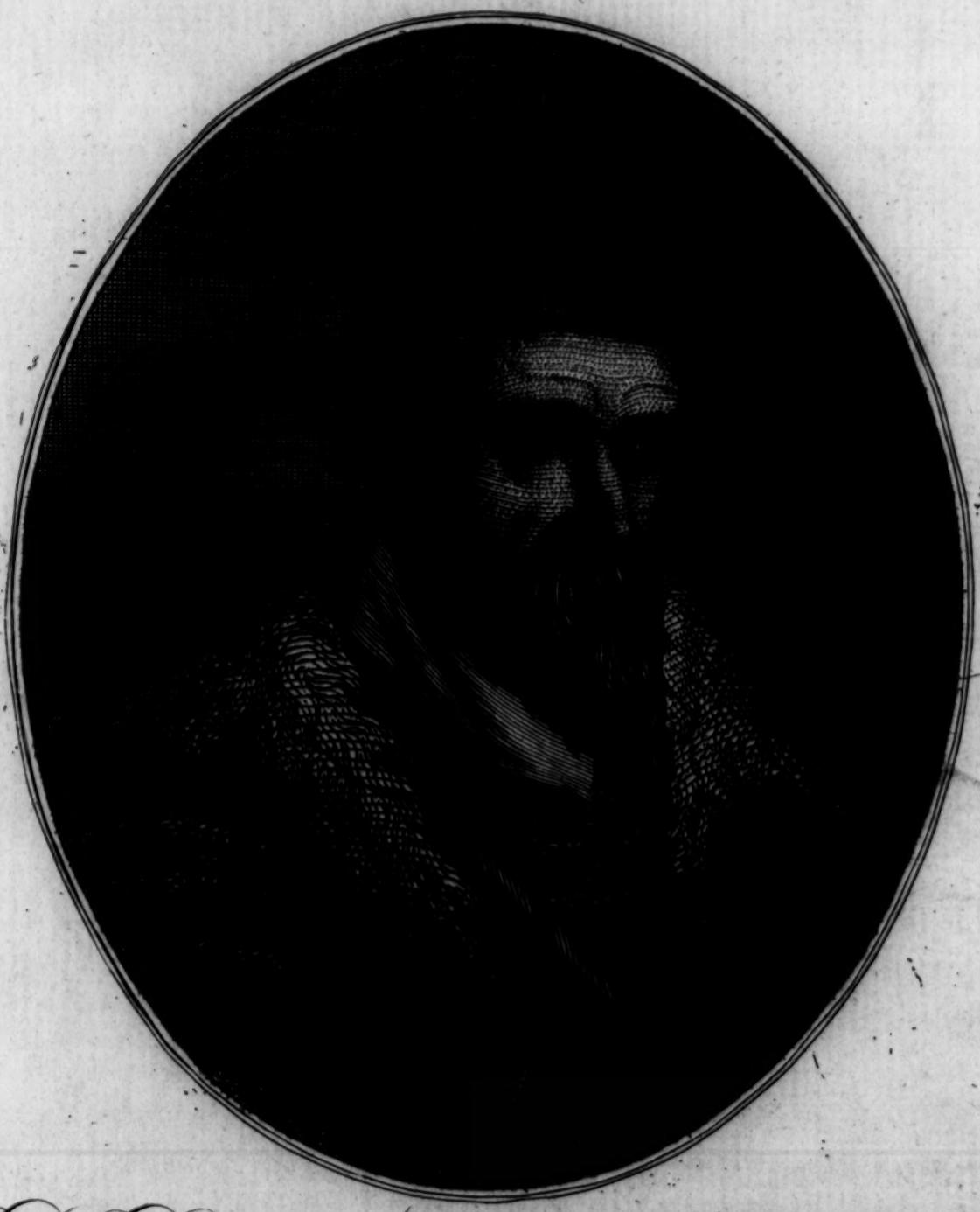
We must not omit mention of a conference which he had with a considerable number of gentlemen in the neighbourhood of the city of Torphichen, [Torfecan]. On that occasion, his discourses were so charming, and so full of fine and learned arguments, that he converted the eldest son of Baron *Clugni*, an Englishman of quality. This youth generously abandoned his father's house, went to Rome, and embraced the Roman-Catholic religion; and had he not been cut off by a premature death, it is probable that he would, in all particulars, have imitated the example of Archangel.

P. 287.

While Archangel was on the frontiers of England, he fell ill of a fever, occasioned by his excessive fatigues. A Jesuit, who chanced to be in the neighbourhood, performed the last offices to him, and closed his eyes.

There was a mountain not far distant, which hardly any man durst approach, by reason of a constant noise of a pack of hounds in full cry, accompanied with the hallooing of men, and the sound of horses galloping; yet the confidence which the faithful had in the merits of Archangel, inspired them with resolution enough to carry the body up to that mountain. There they deposited it.

The Archbishop of Fermo concludes his treatise with some arguments to prove that Archangel ought to be held as a saint. In particular, he observes, that if there be saints whom the voice of the people alone, commonly called the voice of Heaven, has beatified, no one better deserves that honour than George Lesley of Monymusk.



D. Duncan. Liddel. M.D. Aet. LII.

Engraved by I. Beugo from an outline on tin

A
S K E T C H
OF THE
L I F E
OF
DR. D U N C A N L I D D E L,
OF ABERDEEN,
PROFESSOR OF MATHEMATICS AND OF MEDICINE
IN THE UNIVERSITY OF HELMSTADT.

*by Professor John Stael
of Aberdeen*

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1790.

Н О Т Э К З

ЛНТ ЧО

Б Е Т З

Д У Н Г А І П Д Д Е



S K E T C H

Of the L I F E of

D U N C A N L I D D E L, M. D.

DR DUNCAN LIDDEL, son of John Liddel a respectable citizen of Aberdeen, was born there in the year 1561¹. He received the first part of his education in languages and philosophy at the schools and university of Aberdeen².

1579. About the age of eighteen, Liddel having a great desire to visit foreign countries, went from Scotland to Dantzig, and from thence through Poland to Frankfort on the Oder, where John Craig, afterwards first physician to James the VIth King of Scots, then taught logic and mathematics³. Here Liddel, doubtful what course to pursue, and despairing of his future fortune, was kindly received by his countryman Craig, who afforded him his advice and assistance in the prosecution of his studies : an obligation which Liddel gratefully acknowledges in a dedication to him of the first volume of his medical disputation⁴. He was thus enabled to continue at the university of Francfort for three years, where he applied himself very diligently to mathematics and philosophy, under Craig and the other professors, and also entered upon the study of physic⁵:

1582. At this time, Dr. Craig being about to return to Scotland, sent his young countryman to prosecute his studies at Wratislaw or Breslaw in Silesia, recommending him to the care of that celebrated statesman

A

Andreas

¹ *Tabula ænea
in Eccles. Aber-
don. conser-
vata.*
² *Oratio ha-
bita Aberdon.
1696. MS.*

³ *Jo. Caselli
ad Jo. Craigi-
um Epistola
Ded.*

⁴ *D. Liddelii
Dijput. Med.
Helmaæstad.
1605.*

⁵ *Jo. Caselli
Epist. Ded.*

Andreas Dudithius†. During his residence in this university, Liddel is said to have made uncommon progress in his favourite study of mathematics, under the direction of a very eminent professor, Paulus Wittichius ⁶.

6 Jo Caselii
Epist. dea.
Ty. Brabæ
Epist. Astron.
Lib. 1. p. 296.
Norib. 1601.

7 Caselii Epist.
ded.

8 Caselii Epist.
ded.

9 R. Diephol-
dii Orat. qua-
tuor funebr.
2da Helmaſt.
1622.

10 Caselii
Epist. ded.

11 Gaffendi in
vita Ty. Bra-
bæ, lib. 5.

1584. Mr. Liddel having studied here for more than a year, returned to Frankfort, and again applied himself to physic. He also began at the same time to receive pupils, whom he instructed in various branches of mathematics and philosophy ⁷.

1587. He now remained at Frankfort for about three years, when a contagious distemper having broke out there, and dispersed the students, he retired to the university of Rostock, where, says Caselius, his company was most acceptable to all, but especially to Brucæus [‡], and myself, as well on account of the various learning which the young man possessed, as his modesty and unwearied assiduity in studying and teaching ⁸. Here he renewed his studies rather as a companion than a pupil of Brucæus, who though an excellent mathematician, did not scruple to confess that he was instructed by Mr. Liddel in the more perfect knowlege of the Copernican system, and other astronomical questions ⁹. For Caselius likewise observes, that as far as he knows, *Mr. Liddel was the first person in Germany, who explained the motions of the heavenly bodies, according to the three different hypotheses of Ptolemy, Copernicus, and Tycho Brahe* ¹⁰.

It was probably during Mr. Liddel's residence at Rostock, that he first became acquainted with the Danish astronomer, who had formerly studied in this university, and afterwards maintained a frequent correspondence with Brucæus ¹¹. For that Liddel was well known to this illustrious person,

† As some readers may be ignorant *who* Dudithius was, it may not be improper to mention, that he was a bishop of the Romish church, and ambassador from the emperor to the council of Trent: that he afterwards embraced the protestant religion, and at length became one of the sect of Socinus. He died in 1549. 59.

‡ A Scotsman might naturally enough imagine that *Brucæus* was *Bruce* latinized, and thence claim an interest in this professor as his countryman. He was however a native of Aloft in Flanders, and is celebrated by his contemporaries as an eminent physician and philosopher. Having first read lectures at Paris and Rome, he finally settled at Rostock, where he died 1593.

person, and paid him several visits in the course of his journeys to Scotland, appears from various authorities to be unquestionable ¹².

In this university, Mr. Liddel had conferred on him the degree of master of philosophy, which probably is the same with what is now called master of arts ¹³.

1590. About this time, having greatly improved himself at Rostock in the studies of medicine and mathematics, he returned once more to Frankfurt, at the request of two Livonian young men of quality, who were probably his pupils † ¹⁴. But having there heard of the increasing reputation of the *Academia Julia* established at Helmstadt in 1576 ¹⁵, by Henry Julius Duke of Brunswick, Mr. Liddel and his companions soon removed thither. His friend Caselius also, after having taught philosophy for twenty five years at Rostock, was now settled there, having been invited by duke Julius to the same chair in his new university. This was an additional motive for Mr. Liddel's journey to Helmstadt, where he no sooner arrived, than he waited upon Caselius, with whom from that time he became very intimate, having lodged in his house for several years ¹⁶.

1591. Soon after his arrival, the first or lower professorship of mathematics becoming vacant, by the removal of Parcovius to the faculty of medicine §, Mr Liddel had the good fortune to be appointed to it, chiefly by the recommendation of Caselius, and Henry Grunefeldt an eminent lawyer ¹⁷.

1594. Having taught with much reputation in this lower department, (upon the death of Erhardus Hoffman) Mr Liddel now succeeded to the second and more dignified mathematical chair, which according to the testimony of many of his colleagues and contemporaries, he occupied

¹² Caselii
Epist. ded.
Diepholdii
Orat. Funebr.

¹³ Caselii
Epist. ded.

¹⁴ Caselii
Epist. ded.
¹⁵ Conringius
de antiquitat.
Academ.

¹⁶ Caselii
Epist. ded.

¹⁷ Caselii
Epist. ded.
N. Frobenii
Professorum in
Acad. Julia
memoria
resuscitata.
1747.

† It is probably to these young Livonians that Liddel dedicates his *Thesis*, upon obtaining the degree of M. D. at Helmstadt in 1596. He calls them *John & Magnus a Norden*, brothers, knights of Livonia, the elder engaged in civil pursuits at home, the younger then fighting in the imperial army against the Turks.

§ In this university there are four *faculties*, law, divinity, physic, and philosophy. The professors, when admitted into any of these faculties, are termed *ordinarii*, before such admission *extraordinarii*, and they who belonging to a particular faculty, give public lectures, *publici*.

ed for nine years, with much credit to himself and to the Julian academy.

¹⁸ Caselii
Epist. ded.
N. Frobesius.

¹⁹ During this period, he gave repeated courses of lectures on geometry, astronomy, and universal geography ; instructing his pupils in the whole circle of mathematical science, and particularly in the new theories of the planetary system, which untill his time were very imperfectly understood or taught in that country ¹⁹. †

¹⁹ Caselii
Epist. ded.
Diepholdii
Orat. antea
citat.

1596. He obtained the degree of M. D. was admitted a member of that faculty, and began publicly to teach physic. Nor was he less distinguished in this new profession than he had been in the former. Caselius observes, “*ut cum se nemini collegarum præferret, nemini tamen in hac dignitate se inferiorem gesserit*” ²⁰. It is farther said of him, that by his teaching and writings, he was the chief support of the medical school at Helmstadt, was employed as first physician at the court of Brunswick, and had much practice among the principal families of that country ²¹.

²⁰ Caselii
Epist. ded.

1599. He was chosen dean of the faculty of philosophy, and while he held this honourable office, he is said to have conferred the degrees of master of arts and doctor of philosophy, upon twenty pupils, some of whom became afterwards very eminent ; particularly Jo. Nendorfius of Goslar, and Henn. Arnisæus and Joan. Wolfius, both celebrated professors of medicine ²².

²¹ Bodii Fu-
neralia &c.
Frobesii opus
antea citat.

1603. Altho' Dr Liddel had been admitted into the faculty of physic in 1596, and had from that time publicly taught in this faculty, yet he continued to give lectures in mathematics until the present year, when he resigned that chair, and was succeeded by Henr. Schaperus ²³.

²² Frobesius.

1604. Having been several times elected dean of the faculties both of philosophy and physic, he had the honour this year of being chosen pro-rector of the university ²⁴.

1607. But neither academical honours, nor the profits of an extensive practice abroad could make Dr. Liddel forget his native country. Having

† His title then was, as appears from his public disputations—“*D. Liddelius Scotus mathematum Professor primarius*”,—or—“*superiorum mathematum Professor*”—to which he afterwards added—“*M. D. Et Medicinae Professor Publicus*.”

ing already made several journeys to Britain during his residence at Helmstadt, he now determined to retire thither for the remainder of his life ²⁵. Accordingly in the beginning of this year, he took a final leave of the *Academia Julia*, and after travelling for some time thro' Germany and Italy, he at length settled in Scotland † ²⁶.

Several reasons may have induced him to retire thus early from public life. Caselius ascribes it in part to the solicitations of his friend Dr John Craig, but chiefly to the unsettled state of the university; for such were the troubles in Germany during the former year, that many students unwillingly left it, and among others a nephew of Craig's, under the tuition of Liddel, who on that occasion was sent by him to Padua ²⁷. Caselius says farther, that Dr. Liddel went away without the permission of the Duke of Brunswick, and that had he been informed of his intention, he would not probably have allowed such a valuable member of his favourite academy to have left it ²⁸.

1612. Where Dr. Liddel resided, or how he was employed during these few years after his return from Germany, no information can now be obtained, only that he was occasionally at Edinburgh, and probably lived chiefly at Aberdeen, among his relations. On the 12th of July in this year he was at Edinburgh, where he subscribed his first deed of settlement of that date, by which he bestows certain lands purchased by him near Aberdeen, upon the university there, in all time coming, for the education and support of six poor scholars. Among a variety of regulations and injunctions for the management of this charity, he appoints the magistrates of Aberdeen his trustees, and solemnly denounces the curse of God against any person who shall abuse or misapply it ²⁹.

1613. Upon the ninth of December in this year, he executed at Aberdeen another deed of settlement, by which he confirms his former donation, and farther bequeaths to the Marischal College, for the endow-

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ment

† In the dedication of his *Ars Medica* to king James, he himself says, "me quoque in patriam redeuntem POST EXACTOS ANNOS FERE OCTO ET VIGINTI in exterorum regionum academiis---primum in aliis Germanie, postremo in Academia Julia, ANNIS NUNC DECEM ET SEPTEM."

25 *Frobefus Caselii Epist. ded.*

26 *Oratio habita Abredon. MS. 1696.*

27 *Caselii Epist. ded.*

28 *Caselii Epist. ad fin.*

29 *Records of Marischal College, Aberdeen.*

ment of a professorship of mathematics, the sum of 6000 merks, which having been afterwards judiciously laid out, by the magistrates his trustees, in the purchase of lands in the neighbourhood, now produces a very considerable salary to that professor. He also bequeaths his whole collection of books and mathematical instruments to the same college, directing a small sum to be expended annually in adding to the collection, and another to be distributed among the poor ^{3*}.

This appears to have been the last act of Dr Liddel's life, and was probably executed by him while on his death-bed, for he therein recommends that the deed should be more formally extended, "*thir presents being made upon a suddenly,*" and he died eight days after, December the 17th, in the fifty second year of his age. His body was buried in the west church of Aberdeen, formerly called St. Nicholas' or the old church, where the magistrates placed in memory of him a large tablet of brass, † upon which is engraved a figure of the deceased in his professor's gown and cap, surrounded by books and instruments, and accompanied with a suitable inscription †. They also erected a pillar upon the lands left by him to the College, bearing a modest inscription dictated by himself in his first settlement. *

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† It appears from the records of the town of Aberdeen, anno 1622, that this plate was executed at Antwerp, and that the expence of engraving, bringing over, and placing it in the Church, amounted to £. 933. 6. 8. Scots. From this plate the *Head* of the Doctor hereto prefixed is executed.

† *Sub spe beatae resurrectionis, hic quiescit D. Duncanus Liddelius Doctor Medicus, Jo. Liddeli Civis Aberdon. Filius. Obiit 17mo. Decembr. anno MDCLXIII. Aetatis sua LII—Aeternae memorie D. Duncani Liddelii Doct. Medici, quem virtus nascentem exceptit, recondita in Medicina et omnibus Philosophiae ac Matheis partibus, peritia natum excoluit, Liberalitas supra aequales extulit, cui annum stipendium debet publicus Matheis in Academia Abredonensi Professor, videlicet ejusdem Academie sex Alumni.*

Fama posthuma meritorum perpetua testis.

M. H. D. C. Q.

* *Anno a Christo nato MDCLXIV. autoritate Regis Ordinunque Regni, hanc Villam agrosque de Pitmedden sex alumnis Literarum Studioris in academia Abredonensi, dicavit, confirmavitq; Duncanus Liddelius Medicinae Doctor.*

Sic lux vestra luceat.

Dr Liddel, having never been married, left the remainder of his fortune to his brother John Liddel, and a Sister, both of whom had children,³¹ and some of whose descendants are still alive in Aberdeen. One son of his brother John is well known to have succeeded Dr William Johnston, in the mathematical chair endowed by his uncle; but the young man having acted imprudently, was according to the author here referred to, most unjustly deprived of his office³².

Of the writings of Dr Liddel, the following, whereof the greater part is still preserved in the Library of Marischal College, Aberdeen, to which he bequeathed his Books and MSS. are all that can be discovered.

1. *Disputationum Medicinalium Duncani Liddelii Scoti, Phil. & Med. Doctoris, et Professoris Publici in Academia JULIA. Helmæstadii 1605.*

This work consists of four volumes in 4to. of *Theses* maintained by himself and his pupils at Helmstadt from 1592 to 1606; among others is that written by him upon receiving the degree of M. D. The subject is “*de Melancholia*,” and it is dedicated, in testimony of his esteem and gratitude, to the two brothers *a Nolden* formerly mentioned. To the first volume is prefixed an affectionate dedication to his old friend and first patron Dr. Craig, in which he thankfully acknowledges his obligations to him, and begs his acceptance of the first fruits of his medical studies. Annexed to these *Theses* are also, in the fashion of the times, a number of poems in praise of Dr Liddel and his works, by his colleagues and pupils, of which these few verses will afford a sufficient specimen.* In these *Disputations* appear to be contained the first sketches of all his medical writings, which having afterwards corrected and enlarged, he published separately under a different form. They are full of MS. notes written by his own hand. Another edition of these *Disputations* appears to have been published after

³¹ *Records of
M. College.*

³² *Traœs by
Sir T. Urqu-
hart Edinbr.
1774. p. 126*

* “*Te Brœœus amabat, coluit Dudithius, Braha
Demiratur acumen genii Scotigenæ inclytus.*”

“*Te vero Duncane, æternum JULIA amabit,
Æternalq; tibi decernit præmia laudes.*”

the author's death, and is quoted by Manetus under the following title.

33 *Maneti
Biblioth.
Script. Med.
Genevæ 1731.
voce Liddelius.*

“ *Universæ Medicinæ Compendium, quod nervosis aliquot Disputationibus in illu-
stri Julia quondam inclusit D. Liddelius Scotus, &c. Helmæstadii 1720.*” 4to. ³³.

2. *Ars Medica, succincte et perspicue explicata, auctore Duncano Liddelio
Scoto. Hamburgi 1607. 8vo.*

This work is dedicated to King James the VIth, and was perhaps published under the author's own inspection, upon leaving Helmstadt in this very year. It consists of five books.

<i>Lib. 1. Introductio in totam Medicinam,</i>	<i>Cap. 4.</i>
<i>2. De Physiologia,</i>	<i>Cap. 15.</i>
<i>3. De Pathologia,</i>	<i>Cap. 14.</i>
<i>4. De Signorum Doctrina,</i>	<i>Cap. 10.</i>
<i>5. De Therapeutica,</i>	<i>Cap. 24.</i>

Another edition of this work was published at Lyons 1624 in 4to. by Ludovicus Serranus physician there, who in a short preface, finds much fault with the incorrectness, inelegance, and what he calls *αταξία* of that of Hamburg, and boasts of having greatly improved it. Upon comparing it however with the former, and even a later Hamburg edition, there appears no other improvement, than his having reduced the work from five books into four, by throwing the two first into one, under the general title of *Physiologia* †. A third edition of the *Ars Medica* was published at Hamburg 1628, 12mo. by Frobenius a bookseller there, with a dedication to Dr Patrick Dun, principal of the Marischal College of Aberdeen, to whom he acknowledges great obligations, for having furnished him with a copy enlarged and corrected in the author's own hand writing. To this edition is also prefixed the letter from Caselius to Dr. John Craig so often quoted, and which is dated at Helmstadt in May 1607. Frobenius makes no mention of the edition of Serranus.

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† Serranus shews a great veneration for his author, and mistaking his christian for his surname, calls him “ *DUNCANUS in arte medica vere CANUS, et Medicorum nostri Seculi DecANUS*”. He also pays him his tribute of poetical praise.

“ *Gente Caledonius Duncanus, et arte Pelasgus*

“ *Divini Hippocratis mysteria clausa recludit.*

3. *De Febribus Libri tres, Authore Duncano Liddelio Scoto, Hamburgi 1610, 12mo.*

Dr. Liddel dedicates this treatise to Henry Frederic, prince of Scotland and Wales, son of King James the VIth, and subscribes *D. L. Aberdonensis M. D.* It is also republished by Serranus along with the *Ars Medica, Lugduni 1624, 4to.*

4. *Duncani Liddelii Tractatus de Dente Aureo, &c. Hamburgi, ex Biblioth. Frobeniana 1628, 12mo.*

As the subject of this treatise is perhaps not generally known, and is somewhat curious, the following short account of it may not be unacceptable. Jacobus Horstius, doctor and professor of medicine in the *Academia Julia*, at the same time with our author, published a truly ridiculous performance, and dedicated it to the emperor Rudolphus the second ; ³⁵ in which from ocular inspection, and by many learned arguments, he endeavours to vindicate the truth of a popular story then current, of a poor boy of Silesia, who at seven years of age having lost some of his teeth, his parents were astonished at the appearance of a new one of pure gold. Horstius seriously looks upon this wonderful tooth as a prodigy sent from heaven to encourage the Germans, then at war with the Turks : from it foretells the future victories of the Christians, with the final destruction of the Turkish Empire and Mahometan faith, and a return of the golden age in 1600, preparatory to the end of the world. This wretched performance Dr. Liddel takes the trouble to refute, as he says, for the honour of the *Academia Julia*, and because the reveries of his colleague were obtaining too much credit in that ignorant age. He appears however ashamed to treat the subject seriously, but employs the powers of irony and ridicule against his unfortunate opponent with much success. He says, he should as soon believe that the whole body of the boy was made of gold as one of his teeth, talks of idle dreams and old women's tales, and hints that the brain of a certain person, whom for the sake of

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*35 Ja. Horstii
Tractat. de
aureo dente
Pueri Sileſii,
Lipſie 1595.*

his

his reputation, he is unwilling to name, would require a little hellebore. †

³⁶ *Vite German. Medicorum, a Melch. Adamo, Heidelberg. 1620.*

³⁶ *Van Dale de Oraculis Lib. 1.*

There is also another work published concerning this singular controversy, by Ingolstaterus a physician of Nuremberg ³⁶, who likewise combats the opinion of Horstius, proving the golden tooth to be monstrous and unnatural, and suggesting that it was most probably the work of the devil. But the imposture, as might be imagined, was soon after discovered to be a thin plate of gold, skilfully drawn over a natural tooth by an artist of that country, with a view to excite the public admiration and charity. ³⁷

5. *Artis conservandi Sanitatem, Libri duo, a C. D. Doctore Liddelio defuncto delineati, opera & studio D. Patricii Dunæi M. D. &c. Aberdoniaæ 1651, 12mo.*

In the preface to this work, Dr Dun, who had studied Physic at Helmstadt under Dr Liddel, says, that having found the MS. among his papers, he thought it a duty he owed to the public and his old master, to complete and publish it, or in his own words, “*ad colophonem perducere, & in apricum proferre.*” ‡

Of the merit of these medical works of Dr. Liddel, the author of this sketch does not consider himself as a proper judge, nor is it now perhaps necessary that it should be estimated with much precision. They appear however to contain the most *fashionable* opinions and practice in the medical art, of the age in which he lived ; nor is there almost any disease or

medical

† He concludes thus, “*Hæc sunt præcipua istius Libelli de aureo dente fundamenta : cætera enim attingere nunc minime decrevi : sed ut dignitati hujus academiæ consulatur, serius illis nostris ista ludicra solum miscere ; ac simul ab hujusmodi scriptoribus obnixe petere, ut definant sua somnia pro Oraculis Imperatori, summisq; principibus obtrudere.*”

‡ In Haller's *Bibliotheca*, after Dr. Liddel's other writings, is mentioned the following, but being anonymous, cannot certainly be ascribed to this author. “*Universe Medicinae Synopsis in tabulis quatuor methodice collecta. Item libri sex Galeni de morborum & symptomatum differentiis & causis, &c.*” *Vicetiae 1595 fol.*

medical subject then known, of which he has not treated in one or other of his writings. His frequent quotations from Hippocrates, Galen and Aristotle, point out the school in which he had been educated, while those from the Greek and Latin Classics, show that their works were also familiar to him. But the chief testimony in favour of his writings is, that besides receiving the distinguished approbation of his colleagues and contemporaries, they are also mentioned with respect by succeeding authors. † Of his language it may be sufficient to observe, that the Latin is at least as pure as is generally found among medical writers, and that his style is plain and perspicuous, and sometimes even elegant.

Whether he published any other works than those here enumerated, is somewhat uncertain. Among his academical *Disputations* are two or three short *Theses* upon subjects of the Aristotelian philosophy; but nothing has been found written by him on his favourite science of mathematics. That he was well acquainted with Tycho Brahe, and paid him several visits, has been already observed, yet no traces are now to be found of their having corresponded together, or of any dispute between them upon astronomical subjects.— There is indeed one author, of whose writings the character and authenticity are perhaps somewhat doubtful, who is very decisive on this subject ³⁸. “These mathematical blades, says he, put me in mind of that Doctor Liddel, who for his profoundness in those sciences of sensible immaterial objects, was every where much renowned, especially at Francfort de Main, Francfort on the Oder, and Heidelberg, where he was almost as well known as the monstrous Bacchanalian tun that stood there in his time. He was an eminent professor of mathematics, a disciple

³⁸ *Tracts by Sir T. Urquhart Edinbr. 1774. p. 125.*

† Among others are the following. *Thomasinus de Scriptoribus & Literatis claris—Herm. Conringii Introductio in artem medicam*, Hale 1726—passim. In Cap. 5. 10. he says, “*Nec fraudandus sua laude Duncanus Liddelius, Juliae nostræ decus, doctrina pathologica ut compendiose ita satis exquisite exposita*”—*Alb. Halleri Bibliotheca Med. Prac. 4to. Bernæ 1777 vol. 2.—Schola Hippocratica*, pp. 316, 317. After a full and tolerably accurate enumeration of Dr Liddel’s writings, he says of the *Ars Medica*, “*Plenum opus, quo præter physiologiam, pathologia, therapeuticā, morbi a capite ad calcem traduntur, deniq; medicamentorum facultates & compositio, viclusq; ratio. Ex veteribus cæterum collectanea tradit*”—Of the Treatise *de Febribus*, he observes, “*plenum & fusum opus ad veterum saporem*”—And of that *De dente aureo*—“*Faudem fuisse, quam vir nobilis percusso juvēne detexerit. Somnia Jacobi Horstii, et portentum excidium imperii Turcici refutat.*”

ciple of the most exceilent astronomer Tycho Brahe, and condisciple of that worthy Longomontanus : yet in imitation of Aristotle (whose doctrine with great proficiency he had imbued) esteemed more of truth than of either Socrates or Plato, when the new star began to appear in the constellation of Cassiopæia, there was concerning it such an intershocking of opinions betwixt Tycho Brahe and Doctor Liddel, evulg'd in print to the open view of the world, that the understanding reader could not but have commended both for all, and yet (in giving each his due) praised Tycho Brahe most for Astronomy, and Liddel for his knowledge above him in all the other parts of philosophy." Upon what authority this last circumstance is founded, cannot be discovered, for there is no mention of it in either of the very full accounts of the life and writings of Tycho Brahe, by Gassendi and Montucla, nor in a large volume written by Tycho himself concerning this new Star ; altho' he there animadverts at great length upon the opinions of many other astronomers, who had also treated of it—Nor could any such controversy have possibly happened *at the time* mentioned by Sir Thomas Urquhart, for the new star there spoken of was observed by Tycho Brahe in 1572, and the account of it published by him in 1573³⁹, when Dr. Liddel was only twelve years of age. There is indeed in the volume of astronomical epistles of Tycho Brahe,⁴⁰ a long letter from him to his friend Rothmannus, chiefly filled with severe reflections upon the publications of a certain Scotsman against his account of the Comet of 1577, not of the new star in Cassiopæia ; but it appears from Gassendi that this Scottish writer was Dr Craig formerly mentioned, and not Dr. Liddel⁴¹, *

³⁹ Montucla
voce Ty Brahe.
⁴⁰ Epist. Af-
tran. Lib. 1. p.
296. Noriberg.
1691. 4to.

⁴¹ Gassendi
de vita Tych.
Brahe Vol. 4.
Lib. 4. Lugd.
1658.

From

* We find from this epistle that the person who had the courage to oppose the Danish Astronomer resided in Scotland, and that the title of his last and principal work was—*Capnuranie refutatio, seu Cometarum in Æthera sublimationis refutatio*—Of this work and its author Tycho says—“ *Is vero qui præ ceteris nostrum in re Cometica studium elevare et oppugnare attentavit, Scotus quidem natione fuit, Medicina Galenica Doctor, & Aristoteleæ Philosophiae supra modum addictus, quem hic nominare nolo, ejus honori parcens. Vult quidem is genere nobilis haberet, uti de seipso nonnullibi insinuat, &c. . . . Nec tam Scotice quam Scoptice agit Cum multis enim e Scotia oriundis, tam doctrina quam genere claris mihi res fuit, in quibus eximium candorem pari humanitate coniunctum animadvertis ; quibus etiam ingenii et judicij acumen singulare non defuit. At, qui tam ingrato et averso animo, tamq; petulanti lingua, me meaq; incesseret, haecenun sensi neminem* ”. Lib. 1. Epist. Astronom. p. 296.

From the above view of the life and writings of Dr. Liddel, some judgement may be formed of his general character and merits. It has been shewn that he was well received and patronized by the most eminent scholars in every university where he studied; and that in a foreign country, without fortune or the connections of family, he arrived at the highest honours of his profession, and was distinguished as one of the first physicians and philosophers of his time. He appears to have always entertained a most grateful sense of the favours conferred on him in his youth, and to have been warmly attached to his native country and his friends [†]. That he was also highly esteemed and beloved by them, is evident from the *Carmina Encomiastica* addressed to him in Latin and in Greek, by many of his colleagues in the *Academia Julia* and others—tho' it must be acknowledged that there is none to be found from the learned Professor *Horstius*. †

42 *Dedicatio
ad Jo. Craigium.*

Caselius observes, that as Dr. Liddel lived in his house for several years, he had an opportunity of being perfectly acquainted with him, that he was of a modest and agreeable disposition, and entirely free from envy, altho' by no means insensible of his own merit. The same writer likewise informs us, that he never shewed any inclination to matrimony (a subject on which he was sometimes rallied by his companions) ‡ and this circumstance, while it facilitated his departure from Germany, no doubt enabled him also to make the better provision for his future support in his own country. The exact account of his fortune

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† Among others are found the following—*Jo. Caselius P. P.—Albertus Clampius J. U. D.*
Theod. Adamius J. U. D.—Henr. Meibomius Poeta Cæsarius Acad. Juliae Poet. &c Hyl. P.
Joannes Potinius Verdenfis—M. Adamus Luchtenius—Cornelius Martinus Antuerpius in Acad. Julia Logices Professor—Salomon Frenzelius in inclita Julia h̄bixāv Professor.

‡ In a Poem addressed to him by his colleague T. Adamius, are the following verses—

Quando tibi tæde urentur, Duncane, jugales;
(Utique brevi, votis annuat almus Hymen)
Carmina et ipse canam ad grandem composta coturnum,
Accersam et cunctos in tua cepta DEOS.

cannot now be ascertained; it must however ^{have} been very considerable for those times, since, besides his liberal donations to Marischal College, which he mentions in his will as only "*a part of his worldly substance,*" he probably bestowed no small portion of it upon his surviving brother and sister.—But whatever fortune he may have acquired in the exercise of an honourable profession, the benevolent purposes to which he applied it, will long secure to him the grateful remembrance of his native city, while his writings and reputation as one of the first scholars of his age, certainly entitle him to a distinguished place in our Scottish Biography.

FAMA POSTHUMA MERITORUM PERPETUA TESTIS.

